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THE
ORIGIN AND STRUCTURE
OF THE
GREEK TONGUE.

IN A
SERIES OF LETTERS
ADDRESSED TO
A YOUNG NOBLEMAN.

By GREGORY SHARPE, L.L.D.

MASTER OF THE TEMPLE,
Chaplain in Ordinary to his MAJESTY, and Fellow of
the Royal and Antiquarian Societies.

Ὅς ἂν εἰδῇ τὰ ὀνόματα εἰσεται καὶ τὰ πράγματα.

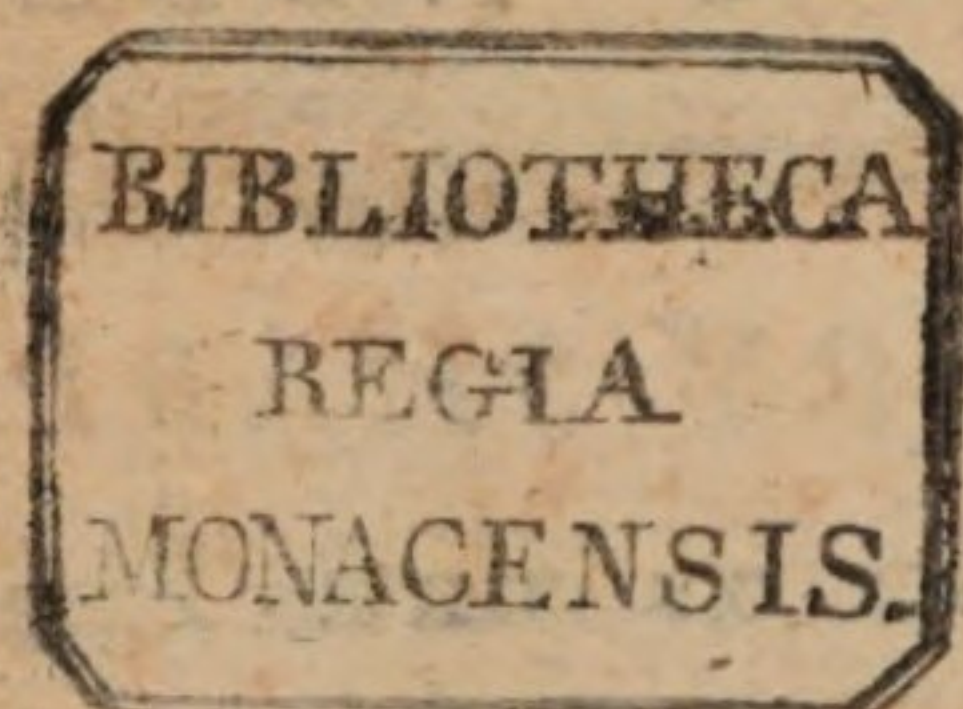
PLATO.

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LETTER I

MY LORD,

THE advantages your lordship will derive from an intimate acquaintance with the Greek authors, are too many and too great to be described in one short letter, designed merely as an introduction to others, in which the principles of that language are demonstrated.

The Greeks have left the most durable monuments of human wisdom, fortitude, magnificence, and ingenuity, in their improvement of every art and science, and in the finest writings upon every subject necessary, profitable, elegant, or entertaining.

The Greeks have furnished the brightest examples of every virtue and accomplishment, natural or acquired, political, moral, military : they excelled in mathematics and philosophy ; in all the forms of government, in architecture, navigation, commerce, war : as orators, poets, and historians they stand as yet unrivalled, and are like to stand so for ever ; nor are they less to be admired for the exercises and amusements they invented and brought to perfection, in the institution of their public games, their theatres and sports.

Let me further observe to your lordship, that in vain you will look for these admired excellencies in any of the best translations from the Greek : they may, indeed, communicate some knowledge of what the originals contain ; they may present you with propositions, characters, and events : but, allowing them to be more faithful, more accurate than they really are, or can well be, still they are no better than copies, in which the spirit and lustre of the originals are almost totally lost. The mind may be
in-

instructed, but will not be enchanted: the picture may bear some faint resemblance, and, if painted by a masterly hand, give pleasure; but who would be satisfied with the canvas, when he may possess the real object? Who would prefer a piece of coloured glass to the diamond? It is not possible to preserve the beauties of the original in a translation. The powers of the Greek are vastly beyond those of any other tongue. Whatever the Asiatics describe is always felt and almost seen: motion and music are in every tone, and enthusiasm and enchantment possess the mind:

Graius ingenium, Graius dedit ore rotundo
Musa loqui. HOR.

The man, my lord, who reads Greek has a resource that at all times can give a pleasure to which modern dissipation is a stranger. All our time, which is too short for the soul to arrive at full perfection and excellence, should not be wasted in amusements that afford no exercise to the body, no improvement to the mind. Let us renew our acquaintance

quaintance

quaintance with the sages of antiquity, with the writings of men who have done honor to human kind; to whom the world owes the most useful discoveries, and from whom posterity may learn all that is elegant, magnificent, and glorious.

But however beautiful and pleasing the prospect, the common way to it has been deemed so very rough and tedious, that many have been deterred hereby from undertaking the journey. This difficulty, it is hoped, will intirely be removed by the following letters addressed to your lordship, in which the road is made smooth and easy, and the traveller entertained and delighted at every step he takes. In the old way the memory was burdened with a load of terms and terminations without any aid from reason: in this, not one single variety occurs in any grammatical inflexion, that is not fairly accounted for from first principles. The effect is not produced without a cause; nothing exists without a reason; and when the reason is given, or a proposition demonstrated, it is rarely

rarely forgotten. The mind is so constituted as to be delighted with demonstration and argument ; and I am really persuaded that grammar, which before was undertaken with great labor and pain for several years, and the desired success or satisfaction reached but by very few, will now be as pleasing as any other application of the mind for the discovery of truth.

The materials with which the Greek language is built are all brought from the East ; many are still to be found in Arabia, in Persia, and Ægypt. The grammatical varieties in nouns are made by adding the several parts of the subjunctive article *ὅς*, *ἡ*, *ὁ*, as terminations to the original theme or root : the verbs are constructed and varied by the addition and mixture of the assisting verb *εἰμι*. From the subjunctive article and the assisting verb it will be very easy to deduce every declension of nouns and conjugation of verbs. The article and assisting verb are to be carefully committed to memory, and then every other part of
speech

speech will be easily acquired, and not easily forgotten.

All the possible ways of treating grammar are no more than three. The first, as in these papers, is by shewing the causes of every variety of inflexion, by the analysis and composition of all the several parts of which the Greek tongue is compounded. The second is by paradigmata or examples, which your lordship is desired to have continually before you when you read these letters. And I beg leave to recommend to you the drawing out the paradigmata at full length, assigning the cause or reason for every change or alteration as you proceed under each circumstance of number and person, time and mode of action. For a more perfect knowledge of the varieties occasioned by the diversity of dialects, and the changing of one letter into another of the same organ or class, after you have read and retained the most material parts of grammar contained in these letters, you will, then, have recourse to the third method of writing grammar;

grammar; which is, by shewing under each letter of the alphabet all the changes made by it in the Greek tongue.

Your lordship has a very great advantage over others who may desire to learn Greek, in your having already acquired many words in that tongue, which will save you much trouble and time: they are materials with which you may raise a good superstructure, and the possession of this store will encourage you to proceed; and when you have acquired a ready use of this tongue, you will then apply yourself to the Latin: the Greek is the mother, the Latin one of her daughters. The Roman alphabet was an old Greek alphabet: the characters, structure, idiom, and abundance of words in Latin are derived from the Æolians, which Quintilian acknowledges, when speaking of etymology he says, ¹ That it contains

¹ Continet autem in se (etymologia) multam eruditionem, sive illa ex Græcis orta tractemus, quæ sunt plurima, præcipuèque Æolica ratione, cui est sermo noster simillimus, declinata, &c. Lib. i. c. vi.

in itself much erudition, whether we speak of those things derived from the Greek, which are many, and especially from the Æolians, whose language so nearly resembles our own. To this purpose Ambrosius Macrobius Theodosius de differentiis & societatibus Græci Latinique verbi: ² The Greek and Latin tongues are conjoined by nature; for if you except the article, which is peculiar to the Greek, the parts of speech, observations, figures, constructions, are the same; so that he who hath learnt one, may be said to know both.

Hence it should seem more natural to begin with Greek than with Latin; to descend with the stream than to strive against it. The Latin is derived from the Greek, and the knowledge of the latter is a proper

² Græcæ Latinæque linguæ conjunctionem natura dedit: nam & iisdem orationis partibus absque articulo, quem Græcia sola sortita est, iisdemque pene observationibus, figuris, constructionibusque, uterque sermo distinguitur, ut propemodum qui utramvis artem didicerit, ambas noverit.

introduction to that of the former: it is to begin aright, entering the house by the door; nor would it be less preposterous to learn a corollary before you learn the theorem from which it is deduced, than to learn Latin, which is the offspring of the Æolic dialect, before you have learned Greek.

I sincerely hope and believe, that your lordship will in a few weeks have subdued all the difficulties which seem to threaten us when we attempt to learn languages; and that instead of being dismayed or perplexed with the intricacies of grammar, you will be entertained with your progress in the pursuit and discovery of truth in the construction of the Greek tongue, which will fully answer the design of, and give the most agreeable satisfaction to,

MY LORD;

YOUR LORDSHIP'S, &c.

introduction to that of the present: it is
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I sincerely hope and believe, that your
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you will be entertained with your progress
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elucidation of the Greek tongue, which
will fully answer the design of, and give
the most agreeable satisfaction to

MY LORD,

Your Lordship's Obedient Son,

THE

B 2

THE
GREEK ALPHABET.

FIGURE.	NAME.	POWER.
A α	Αλφα Alpha	a
B β β	Βητα Beta	b
Γ γ γ	Γαμμα Gamma	g
Δ δ	Δελτα Delta	d
E ε	Ε ψιλον E psilon	e short
Z ζ ζ	Ζητα Zeta	fd
H η	Ητα Eta	e long
Θ θ θ	Θητα Theta	th
I ι	Ιωτα Iota	i
K κ	Καππα Kappa	c k
Λ λ	Λαμβδα Lambda	l
M μ	Μυ My	m
N ν	Νυ Ny	n
Ξ ξ	Ξι Xi	x
O ο	Ο μικρον O micron	o short
Π π π	Πι Pi	p
Ρ ρ ρ	Ρω Rho	r
Σ σ σ	Σιγμα Sigma	s
T τ τ	Ταυ Tau	t
Υ υ	Υ ψιλον U psilon	u short
Φ φ	Φι Phi	ph
Χ χ	Χι Chi	ch
Ψ ψ	Ψι Psi	pf
Ω ω	Ω μεγα O mega	o long

ABBRE-

ABBREVIATIONS.

αι	αι	μρ	μαρ	ς	στ
αλλ	αλλ	μεθ	μεθ	ς	στει
απο	απο	μεν	μεν	χ	σχ
αυτ	αυτ	μεν	μεν	χ	σχει
αυτ	αυτ	μετα	μετα	χ	σχην
γ	γ	μην	μην	τ	ταις
γεν	γεν	μων	μων	τ	ται
γρ	γρ	οιον	οιον	π	την
δια	δια	ος	ος	τ	την
δε	δε	ου	ου	τ	της
δην	δην	παρα	παρα	τ	το
ει	ει	περ	περ	τ	τον
ει	ει	περι	περι	τ	τρ
ειναι	ειναι	πρ	πρ	τ	τρο
εκ	εκ	πρα	πρα	τ	των
ελ	ελ	προ	προ	τ	του
εν	εν	πω	πω	τ	τω
εξ	εξ	ρα	ρα	τ	υ
επι	επι	ρι	ρι	υ	υι
ετι	ετι	ρο	ρο	υ	υν
ευ	ευ	ρω	ρω	υ	υπ
ην	ην	σαν	σαν	υ	υπερ
και	και	σθ	σθ	υ	υπο
κατα	κατα	σθαι	σθαι	χ	χει
κεφαλαιον	κεφαλαιον	σπ	σπ	χ	χην
λλ	λλ	σσ	σσ	ω	ω

LETTER

L E T T E R II.

M Y L O R D,

BY a little practice in reading and writing, you will soon acquire a complete knowledge of the characters sent to your lordship with this letter. They are nearly the same with the Samaritan, when inverted or written after the European manner from left to right: the names are Oriental; and some have imagined that they express the form described by the characters in Hebrew; though, perhaps, these names were only used, as at present, to amuse the young scholar, and shew the use of each letter by the application of it to words; *d* a door, *b* a house, &c. for *beth* or *beta* signifies a house, *daleth* or *delta* a door.

The

The Greek letters are distributed into several classes, according to the organ employed in pronouncing them, their mutual interchanging one with another from some affinity or approximation, the frequency of their occurrence, and consequent subserviency in promoting grammatical varieties.

The first distribution of letters is into vowels and consonants. The vowels are seven; ϵ , o short, as to quantity or pronunciation; the corresponding vowels η , ω long; α , ι , υ , sometimes long, sometimes short. When two vowels are so united as to form one syllable, it is called a diphthong; α , ϵ , η , o , ω are prefixed; ι , υ subjoined: six are called proper, as most natural, $\alpha\iota$, $\alpha\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $o\iota$, $o\upsilon$; six improper, three with $\iota\omega\tau\alpha$ underwritten, α , η , ω , one with ι subjoined, $\upsilon\iota$, two with υ subjoined, $\eta\upsilon$, $\omega\upsilon$. If any two vowels are to be read as two distinct syllables, the latter is marked with a diæresis, or two dots over it; $\pi\alpha\ddot{\iota}\varsigma$ *boy*, $\alpha\ddot{\iota}\pi\nu\omicron\varsigma$ *sleepless*. When a vowel is rejected on account of another vowel, the absence is expressed by a supernal comma or

or apostrophus, παν' ελεγον for παντα ελεγον *all I have said*; τυχη γαδην for τυχη αγαθη *good fortune*. The præpositions περι and προ do not admit of an apostrophe or an elision. To prevent two vowels from concurring, N is frequently added to the end of words; δεδωκεν αυτω not δεδωκε αυτω *he gave to him*, εικοσιν not εικοσι ανδρες *twenty men*¹.

The more ancient Greeks expressed the aspirate by H, as it is still seen in old inscriptions, and where capitals are made use of²; HKATON, εκατον: one half of this character F was used for the aspirate, and also Γ, which in time was contracted into a little semicircle, and called a rough spirit; αμα hama, *together*. The aspirate is to be retained, the other spirit is absolutely useless. The vowels admit of an aspirate in the beginning, as does also the letter ρ,

¹ It is added by the poets even before a consonant;

Ναισιν φυλακες, HES. Βαλεν λιθω, HOM.

² See Athenæus, lib. ix. c. 12.

ῥητωρ *rhētor*; and when double, the latter, as beginning a syllable, is aspirated; Πύρραρον *Pyrrhasum*.

The consonants are very properly distinguished into classes, according to the organ or part of the mouth principally employed in pronouncing them; into labials, formed by the lip, Β, Γ, Μ, Π, Φ, Ψ, Βυμεπεφεψ; into palatines, formed by the palate or roof, Γ, Κ, Χ, Σ, Ξ; into linguals, formed by the tongue, Δ, Θ, Λ, Ν, Τ, Ζ³. Letters of the same organ naturally interchange one with another, which will account for many varieties in grammatical inflexions and the dialects.

Another distinction is into mutes and liquids or semi-vowels⁴, as the Greeks call them, because they mix better with other

³ See Dissertations upon the Origin, Construction, Division, and Relation of Languages, p. 40—56.

⁴ The pleasing melody of the Greek tongue is principally owing to the long vowels, the diphthongs, and graceful semi-vowels λ, μ, ν.

characters than any which are not vowels, or, because in pronouncing them they begin with a vowel.

The liquids are Λ, Μ, Ν, Ρ, to which Dionysius of Halicarnassus adds Σ: these letters also, thus related, often interchange one with another, and yet they are called immutable by grammarians, because they are not subject to be dropped or changed in the conjugation of verbs, unless two occur together, and then one is dropped in the imperfect and perfect times.

The mutes are again divided into tenues, soft or smooth letters, in contradistinction to the rough or aspirated letters, and into such as are neither smooth nor rough, and therefore called the middle letters, or tones between the two formed by the same organ: Π when aspirated forms Φ, the middle letter is Β; Κ when aspirated becomes Χ, the middle letter is Γ; of the dentals, Τ aspirated is Θ, the middle letter is Δ. This distribution of the mutes you will hereafter find to be of great use in ac-

counting for varieties of times and persons in the conjugation of verbs.

Another distinction of the letters is into simple or compounded; the first of the compounded is zeta, which Dionysius, who certainly knew how to pronounce his own language, says is compounded not of δ with σ after it, but of $\sigma \delta$, $\alpha\iota\alpha\zeta\omega$ *aiaido* not *aiadso*, *I mourn*. Ξ is compounded of any other labial consonant with σ after it; as $\gamma\varsigma$, $\kappa\varsigma$, $\chi\varsigma$, naturally coalesce, and are pronounced as Ξ : this is evident from the resolution of that letter, when the radical letter coupled with it returns in the oblique cases of nouns; $\acute{\alpha}\rho\pi\alpha\zeta$ (for $\acute{\alpha}\rho\pi\alpha\gamma\varsigma$) in the genitive $\acute{\alpha}\rho\pi\alpha\gamma\omicron\varsigma$ *rapacious*, $\alpha\nu\alpha\zeta$ (for $\alpha\nu\alpha\chi\varsigma$) *avaxilos* of a king, &c.

Some letters are unchangeable, and not employed in forming grammatical varieties. P is only employed in forming the comparative degree of adjectives. Some, with the liquids, retain their place in every alteration made by the laws of grammar; these are properly called radical, B, Γ, Δ,
Z,

Z, Λ. The other letters are called servile, as subservient to the purposes of grammatical inflexion.

The use and service of these letters are in proportion to the times of their occurrence. The most frequent among the vowels are E, O, I; among the consonants, N, Σ, T, M, and these are, therefore, the principal or leading letters in promoting grammatical varieties.

In reading, N, though formed by a different organ, acquires by position such an affinity with Γ, as most naturally to be pronounced, though not written for it, when it occurs before any other palatine, even before itself; *αγγελος* angelos, *αναγκη* anankē, *necessity*. It is also more elegant, because more natural, to pronounce μ for ν before another labial, *τον βολον* tom bolon.

In looking into any Greek author, your lordship will observe over the letters certain marks called accents. When the little dagger points to the left, it is called *acute*,
to

to the right *grave*; the serpentine mark is called *circumflex*. The acute accent is often placed over the last syllable when short, but only at the end of periods; for in every other place the accent is grave; θεός, αγαθός: over the penult in words of two syllables, when both are short, λόγος, or long, ἥρως: or when the word consists of more syllables, and the last is short, it is carried back to the antepenult, ἄγγελος, and transferred to the penult, when the last is long, ἀγγέλος.

The grave accent is only expressed over the last syllable; but it is supposed to be over every syllable not marked with another accent. Some words are called *enclitic*, because they remit their accent, and give it to the preceding word: these are τις, τίνος, &c. when indefinite; τε, τω. The pronouns με, μοι, με. σε, σοι, σε. οὐ οἱ, ἐ. σφωε, σφε, σφισι, σφας, σφω. The verbs εμι and φημι in the present of the indicative mood, except the second singular. The indefinite adverbs ποθεν, ποθε, ποθι, ποῖε, πως, πω, πη, πού. The conjunctions and
expletives

expletives τε, γε, κε, κεν, νυ, περ, ὅνν, νυν, σου, ρα.

The circumflex accent is formed from the union of the acute with the grave in contracted nouns and verbs, νόος, νῆς. ποιέω, ποιῶ. but ἐξῶς not ἐξῶς, because the grave accent is over ςα. It is never placed over any syllable that is not long by nature. When the last syllable is short, this accent is often found over the penult, σῶμα, and never over any other syllable but the last, or the last but one.

The very ancient Greeks used no such marks. When they are employed as grammatical distinctions, and to regulate cadence, they may do no harm; but when they are prostituted to the vile purpose of altering the quantity of syllables, it is much better to have nothing to do with them.

Dionysius, one of the best and chastest Greek writers, a most accurate grammarian and critic, and an excellent historian, treating

treating of the power of harmony, observes that composition acquires strength, and dignity, and magnificence from the harmony of numbers great and noble; but that when they are mean and low, the composition is languid and impure, &c. As a proof of this he produces the following passage from Thucydides, the dignity and magnificence of which must be universally allowed: 5 Ὅι μὲν πολλοὶ τῶν ἐν-
 θαδὲ ἡδὴ εἰρηκοτῶν, ἐπαινέσι τὸν περὶ δένδρα τῶ
 νόμῳ τὸν λόγον τόνδε, ὡς καλὸν ἐπὶ τοῖς ἐκ-
 τῶν πολέμων διαπλομένοις ἀγορευεῖσθαι αὐτόν.

What is it that constitutes the majesty of this composition? The rhythmus or harmony of each period. The first three feet are spondees; the fourth an anapæst; after that another spondee; then a cretic: all expressing dignity. The first period,

5 Many of those who have now spoken here praise him who by law founded this oration, as it is honorable to pronounce one at the funeral of those who died in battle,

therefore, is grave and solemn. The next is Ἐπαίνεσι τὸν περὶ δένειά τῳ νόμῳ τὸν λόγον τὸνδε; here the first two feet are hypobacchii; the third a cretic: then two hypobacchii and a syllable close this period, which is, therefore, deservedly solemn, being compounded of the most noble and beautiful members. The third period is, Ὡς καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων διαπύομενοῖς ἀγορευεῖσθαι αὐτὸν. This begins with a ⁶ cretic; the second is an anapaest; the third a spondee; and the fourth an anapaest again; the two following are dactyls: then two spondees with another syllable close the period. This is, also, great from the measure of its feet. Thucydides, for the most part, writes in this manner; and, indeed, the passages are but few that are not of equal grandeur: he deserves, there-

⁶ Mr. J. Upton supplies γ' to make out the cretic: this is unnecessary; it is sufficient, if we suppose the liquid ν double in reading καλὸν ἐπὶ. Notum enim est apud grammaticos liquidis vim inesse producendi vocales præcedentes.

fore, to be esteemed “ a sublime, elegant,
 “ and noble author on account of his
 “ choice harmony.”

Hence it is most evident that Greek,
 like all other languages, is to be read ac-
 cording to quantity.

It is now time to release your lordship
 from a lesson of such length and variety.
 A general notion of the above distribution
 of the letters you will easily retain; and
 this will enable you to account for the
 greatest part of the grammatical inflexions.

I AM, &c.

LETTER

L E T T E R I I I .

M Y L O R D ,

THE first invented words were inflexible. Cases, genders, and numbers in nouns; mode, time, and other circumstances of action in verbs, are expressed by adding the articles and pronouns, and the irregular assisting verb to the theme or radical word. Hence have been taken the declensions of nouns and conjugations of verbs in all languages, which have been rendered exceedingly burthensome to the memory, by an unnecessary and numerous division, and an erroneous formation.

Nouns of every sort derive their terminations, in the change of number, case, and person, from the article ך¹.

¹ Which is derived from ך, ך, ך.

The most frequent, and, therefore, the most natural found in all languages is E, which, when long, expresses the feminine gender ²: the next character, which most frequently occurs in Greek, is O; this letter aspirated is *which* or *who* masculine. The letters N, Σ, T are of all consonants most servile, and often added to prevent a concourse of vowels, and to promote a variation when necessary. N is very often added in the end of words, as before observed, as well as to cause a variation in the inflexion of nouns and verbs. Σ and T are nearly equal in the times of their occurrence; and are, therefore, often used in Greek the one for the other: σημερον, τημερον. τεσσαρα, τετταρα. γλωσσα, γλωττα. φυλασσω, φυλαττω. θαλασση, θαλαττη ³; the former is a close aspirate, and, therefore, the Romans converted the aspirate into Σ, ὡς *sub.* ἐξ *sex.* εἰ *sui.* εἰ *se.*

The Greeks add these servile letters in the beginning, middle, or end of words.

² Νῆ.

³ The Attics generally prefer the latter.

φασω

φαζω or σφαζω *maestro*; μικρος or σμικρος *little*; ἕτιν or ἕτως *so*; μεχει, μεχεις *until, as far as*. Hence ὅς *which, who* ⁴. The Dorians used ὁ for ὅς *qui*, and prefixed τ to this article, and changed η into α. And in every dialect from οἶος proceeds τοῖος, from ὅσος, τοσος. ἕως, τεως. ὥς, τως. ὅτε, τότε. ημος, τημος. οφρα, τοφρα. from κλεπω, κλεπιω. from τυπω, τυπιω. and the genitive of νυξ and γαλα (obsolete γαλαξ) is νυκλος and γαλακτος. τις also signifies *quis*. Hence the neuter of ὁ, which is itself the neuter of ὅς, for variation is made το. The neuter is the same in the nominative, accusative, and vocative. The masculine termination for the genitive singular is ς; the feminine ης or ας: the accusative ν, ην or αν feminine, ον masculine.

⁴ As ὁ is from the demonstrative η or pronoun οἷη, the σ in ὅς may be derived from the same letter in Hebrew ש *sin*, σ called *san* by the Dorians. ש is a common contraction of שן *qui, quis*: τ may also be derived from תן. See Dissertation upon the Origin and Structure of the Latin Tongue, Pref. p. ix.

The Greek language is very copious, and expresses every circumstance of things and actions with more precision than any other language. For such things as are in pairs, as hands, eyes, feet, &c. the Greeks have a number which is called the dual, in frequent use with the poets, though it is not peculiar to them⁵; nor always observed by them when speaking of two things, as *Ἀτρεΐδαι*, in the plural, (*Il. α. 17.*) nor is it admitted by the Æolians, the writers of the New Testament, and several Greek ecclesiastics. This variation of the dual in *ῶς* is formed in the nominative and accusative by *ῶς*, *ᾶς*, and dative *οῖν*, *αῖν*. The article *ὁ* prefixes *τ*, *τ-ω*, *τ-α*, *τ-οῖν*, *τ-αῖν*.

The plural, like the dual, is formed by long vowels and diphthongs. The masc. pl. *οῖ*, fem. *αῖ*, neuter *ᾶ*. Gen. *ῶν*. Dative masc. *οῖς*, fem. *αῖς*. Acc. masc. *ῶς*,

⁵ Lucian, speaking of Mercury and Charon, says,

ἡ ἀξιοῖς ἀγεννιστρὺς εἶναι τοῖν βρεφύλλοις ἐκεῖνοι.

fem.

fem. $\alpha\varsigma$. The plural of δ is the same with $\delta\varsigma$ in the nom. masc. and fem. In every other place prefix τ . This article δ , η , τ -o is called prepositive, being generally prefixed to nouns in Greek, as *the* and *a* in English, *le* and *la* in French, or *il*, *la*, *lo* in Italian. But as nouns of the feminine gender in -os have very different terminations from the feminine in the prepositive article, the joining it with the declension of nouns in the Greek rudiments rather disturbs than assists the memory.

Having committed to faithful memory the article $\delta\varsigma$, it will be very easy to form the variations of case and number in all other nouns.

Such as end in η have the article η , $\eta\varsigma$, &c. in every place; $\tau\iota\mu\eta$ honor; $\beta\omicron\eta$ clamor; $\phi\eta\mu\eta$ fama, fame; $\kappa\epsilon\phi\alpha\lambda\eta$ caput, head. Nouns ending in α differ only from those in η by retaining α in the nom. acc. and voc. $\mu\epsilon\sigma\alpha$, $\mu\epsilon\sigma\alpha\nu$: but nouns in α after δ , θ , ρ , or another vowel, retain α in every place, as

$\Lambda\eta\delta\alpha$

Ληδα *Leda*; ακανθα *spina*, a thorn; ἡμερα⁶ *dies*, a day; φιλια *amicitia*, friendship.

Nouns in ας and ης are masculine, and form the genitive in ς; in every other case those in ης are declined by adding the article ης, η, ην, &c. μαθητης *discipulus*; βουλευτης *senator*; τελωνης *publicanus*. Nouns in ας, not increasing in the genitive, but having equal syllables in every case, form the genitive in ς, in the other cases retain α; ταμιας *quæstor*.

Some nouns contracted from αα, as Αθηνα, from Αθηναα, retain α, as above, in every place having one vowel before another. Θωμας *Thomas*; Βορρας *Boreas*; παππας *pater*; Πυθαγορας *Pythagoras*, and πατραλοιας, have the genitive both in α and ς.

Nouns in της, except αιητης, καλλιπετης, αιναρετης, names of nations, poetic nouns

⁶ The Ionians read ἡμερη, and preserve η in each case sing. The Dorians read ἁμερα.

in $\pi\eta\varsigma$, or compounded of $\tauριβ\omega$, $\tau\omega\lambda\omega$, $\muετρω$, also $\lambdaαχ\eta\varsigma$, $\tau\upsilon\rho\alpha\iota\chi\mu\eta\varsigma$, $\mu\epsilon\nu\alpha\iota\chi\mu\eta\varsigma$, have the vocative in α ⁷.

The Romans sometimes preserve the Greek declensions. In general they use $-æ$ for $-αι$ and $-m$ for $-ν$: and having m in the accusative singular, they introduce their servile $-r$ as a farther variety to distinguish the genitive pl. The dative and acc. pl. requiring s , they form the genitive and dative sing. in $æ$. Antiently the dative of the Greeks terminated in ι , which is still preserved in inscriptions, and when capital letters are used; and is expressed, in every other place, by the ι written under α , η , ω . Hence the Roman diphthong $-æ$ in the dative. Nouns having these terminations form what is called by grammarians the

⁷ The Macedonians rejected σ and changed η into α in nouns ending in $\eta\varsigma$: $\kappa\omicron\pi\alpha\iota\nu\alpha$ for $\kappa\omicron\pi\alpha\iota\nu\eta\varsigma$. $\mu\upsilon\rho\iota\lambda\lambda\alpha$ for $\mu\upsilon\rho\iota\lambda\lambda\alpha\varsigma$. Hence $\iota\pi\pi\omicron\tau\alpha$ Νεστωρ. τοξοτα, νεφεληγερετα Ζευς, which some have mistaken for the vocative.

Words ending in $\tau\eta\varsigma$ have both terminations.

first declension in the Greek and Latin tongues ⁸.

Nouns ending in -ος are either masculine or feminine; in -ον neuter; both assume their variation of cases from the article ὁς, ε, ω, &c. The terminations of nouns ending in -ος are exactly the same with those of the article, in every case except in the vocative, which ends in -ε; λογος, λογε, &c. voc. λογε, *reason, speech*; ανθρωπος *man*. In neuter nouns the nominative, accusative, and vocative are always the same; the other cases have the neuter article ο, ε, ω, &c. affixed; ξυλον *lignum, wood*; αστρον *astrum, star*; προσωπον *person* ⁹.

⁸ Many grammarians make the first declension to consist of nouns in ας and ης; the second in α and η; but this division not taking place in the Latin tongue, does not favor the analogy which ought to be preserved between the two languages.

⁹ The poets, from the Ionians, often resolve the genitive sing. into -οιο, λογοιο. The Athenians make the vocative the same with the nominative. The poets double the ι in the dual; λογοιιν. The Dorians and Ionians add ι to the dative pl. λογοισι. The Dorians for λογας in the accusative read λογως.

The Athenians preserve ω in every case in all nouns of every gender ending in $-\omega\varsigma$ or $-\omega\nu$; consequently, where the article ends in $-\varsigma$ or $-\nu$, the case will be represented by $-\omega\varsigma$ or $-\omega\nu$; but in every other place by $-\omega$; $\lambda\epsilon\omega\varsigma$ *populus, people*; $\acute{o}$ $\nu\epsilon\omega\varsigma$ *templum, temple*; η $\alpha\lambda\omega\varsigma$ *area*; $\epsilon\upsilon\gamma\epsilon\omega\varsigma$, $\epsilon\upsilon\gamma\epsilon\omega\nu$ *fertilis, fertile*; $\Lambda\theta\omega\varsigma$, $\text{Κ}\omega\varsigma$, $\Gamma\epsilon\omega\varsigma$, $\lambda\alpha\gamma\omega\varsigma$, reject $-\nu$ in the accusative. The Romans change o into u , e in the genitive into i , ν into m ; Ωκεανος *Oceanus*, Ωκεανη *Oceani*, Ωκεανον *Oceanum*¹⁰.

Nouns which increase in the genitive are of every gender and termination, except η . Those which end in $-\alpha$, $-\iota$, $-\upsilon$, are of the neuter gender; $\beta\eta\mu\alpha$, $\mu\epsilon\lambda\iota$, $\delta\omicron\rho\upsilon$. The genitive is generally formed by adding $-\oslash\varsigma$ to the nominative; but such is the variety of genitives, that it will be more easy to ac-

¹⁰ This is properly called the second declension both in Greek and Latin. Some grammarians make a third declension of nouns in $-\oslash\varsigma$ and $-\oslash\nu$; and a fourth of nouns in $-\omega\varsigma$ and $-\omega\nu$.

quire a knowledge of their several forms by use than by rule. But (as hath been observed by the learned Dr. Markland) there can be little doubt, but that all nouns of this declension had originally as regular formation as any other, the characteristic letter of every nominative being *s*, and of the genitive *o*, inserted before *s*, as in those before-mentioned; *βηματα*, *βημαλος*; *μελις*, *μελιος*; *δορυς*, *δορυος*; but when the ear grew more delicate, one or more of these harsh-sounding consonants, in the termination of the nominative, were omitted; as *ορνιθς* (now *ορνις*) *ορνιθος*; *πραγμας* (now *πραγμα*) *πραγμαλος*; *γαλακλις*, (now *γαλα*) *γαλακλιος*, &c. But with regard to the formation now in use, if the nominative ends in *-α* neuter, *-αν* neut. *-ας* neut. *-εν* neut. *-ης* masc. *-ις* fem. *-ον* neut. *-υν* neut. *-ων* neut. the genitive assumes *-Τ*, *-ατος*, *-αντος*, *-αλος*, &c. If the nominative ends in *-ας* fem. *-ις* masc. *-αις* fem. *-εις* fem. *-ον* neut. *-ος* masc. *-υς* fem. the genitive assumes *-Δ*, *-αδος*, *-ιδος*, &c. If the nominative ends in *-ας* masc. *-εις* masc. *-ης* masc. *-ος* masc. *-ων* masc. the genitive ends

ends in -NTos. The genitive of nouns in § assume κ, κλ, ξκ. Nouns ending in ↓ change it in the genitive into π, ς, φ. The dative is formed by adding ι to the nominative, which ι, as it often follows a consonant, is pronounced with it, and not quiescent under another vowel (α, η, ω) as in all other nouns. The accusative is made by adding -α: but nouns in -υς, -αυς, -ες, having the genitive in -ου, with another vowel immediately preceding, form the acc. in -ν; βολυς, βολυου, βολυν; βες, βοος, βεν; Ναυς, acc. ναυν, or νεα, or νην. The vocative is generally the same with the nominative: a long vowel in the nominative is in the vocative turned into a short one; τερην *tener, tender*, VOC. τερεν. Some in the vocative reject ς, as βε from βες *bos*. Adjectives in εις lose ς and take ν; χαριει or χαριεν from χαριεις *gratus*: so μελαν from μελας *niger, black*; also proper names ending in -ας; Πολυδαμα or Πολυδαμαν from Πολυδαμας.

The nominative and accusative dual end in -ε. The genitive and dative in -οιν. The nominative and vocative pl. masc. or fem.

-ες; the neuter -α. The genitive -ων. The dative, as in the singular, with σ before it -σι. When any dental letter δ, θ, ν, τ, immediately precedes -ι in the sing. it is, *euphoniae gratiâ*, rejected in the plural; λαμπας, λαμπαδι, λαμπασι; ορνις, ορνιθι, ορνισι; μελας, μελανι, μελασι; χαρις, χαριτι, χαρισι. If ε or ο comes before the dental, ι is added, and it becomes a diphthong; τιθεις, τιθενι, τιθεισι; τυπλων, τυπλονι, τυπλισι.

Nouns in ηρ admitting a contraction, make the dative pl. in -ασι; παληρ, παλερος, παλρος, dative pl. παλρασι; ανηρ, ανερος, ανδρος, dat. pl. ανδρασι: so μνηρ, θυγαληρ, &c.

The Romans have the genitive in *s*, dative in *i*, accusative in *m* instead of *ν*. The nominative plural, exactly as in the Greek, *es*; genitive *m* instead of *ν*; dative in *bus*; accusative *es* ¹¹.

¹¹ This is the third declension in Greek, which comprehends the third and fourth declensions in Latin.

OF CONTRACTED NOUNS ¹².

When two or more vowels meet together, they are often contracted. A before α or ε or ι is contracted into -ᾱ; *κεραα*, *κερα*; *γεραε*, *γερα*; *γαραι*, *γερα*: before ο into ω; *κερα*Ⓞ, *κερω*; *κεραοιν*, *κερων*, with ι under-written.

E before ε final contracts into η; *αληθεε*, *αληθη*. Some in the dual neut. into -ει; *σκελεε*, *σκελει*; *ταριχεε*, *ταριχει*. If a consonant follows εε the contraction is ει; *τερηεε*, *τερηεις*. The Athenians contract *ιππεε* into *ιππη*ς cum *ιωτα* subscripto. The contraction of ε before α is the same with εε, except in the accusative, which is not

¹² Grammarians have made as many declensions of contracted as of uncontracted nouns. These few general observations will answer the purpose as well, without sending the scholar to learn the declensions over again.

contracted; βασιλεα and not βασιλη. When the contraction takes place in every case, εα then becomes α; αργυρεα, αργυρα; χρυσεα, χρυσα. E before ο makes ε; χρυσεος, χρυσος. Before οι, ω, η it is suppressed; τειχεοιν, τειχοιν; τειχεων, τειχων; ποδης, ποδης.

I before ι or α or ε retains only ι long; οφιι, οφι; σινηπια, σινηπι; πολιες, πολις.

O before ο or ε is contracted into ε; διπλοο, διπλος; before α final and short into ω; ληλοα, ληλω; but if a consonant follows, it is then contracted into ε; βοας, βοας. Before α long, or η or ω, the ο is lost; διπλοας, διπλας; διπλοη, διπλη; νοω, νω; but βοας makes βοων not βων.

Υ is very rarely contracted: but nouns in υς lose the ε or α after υ; βοιρυες, βοιρυς; ιχθυες, ιχθυς; ιχθυας, ιχθυς.

OF NOUNS ADJECTIVE.

NOUNS Adjectives are declined as Substantives, but form their genders and degrees of comparifon various ways, according to the termination of the mafc. fing. nominative. Nouns in -ος have the feminine in -η; but when ρ or another vowel comes before -ος, the feminine is -α. The neuter always -ον; αγαθος, αγαθη, αγαθον; ἅγιος, ἅγια, ἅγιον; ανθρος, ανθηρα, ανθηρον: except the numeral noun ογδοος, ογδοη; and nouns in the Ionic dialect, which have their feminine in -η. The Athenians use the termination -ος both as mafculine and feminine.

Adjectives in -ως mafc. and fem. form the neuter in -ων; ευγεως, ευγεων. Adjectives in -ην mafc. and fem. form the neuter in -εν; ὁ καὶ ἡ τερην, το τερεν; -ων in ον; ὁ καὶ ἡ μειζων, το μειζον. In -ας mafc. -αινα fem. -αν neut. ὁ μελας, ἡ μελαινα, το μελαν: but

πας, πασα, παν. In -εις masc. -εσσα fem. -εν neut. ὁ χαριεις, ἡ χαριεσσα, το χαριεν. In -ης masc. and fem. -ες neut. ὁ καὶ ἡ ευτυχης, το ευτυχες. In -ις masc. and fem. -ι neut. ὁ καὶ ἡ ευχαρις, το ευχαρι. In -υς, -εια, -υ; ὁ οξυς, ἡ οξεια, το οξυ. In -υς masc. and fem. -υ neut. ὁ καὶ ἡ ανδακρυς, το ανδακρυ. In -ης masc. and fem. -ην neut. ὁ καὶ ἡ διπης, το διπην.

The comparative degree of adjectives in the Greek is derived from the Syriac ¹³, and is not very dissimilar from the English *-er, fairer, better* ¹⁴.

If the adjective ends in -ο, turn σ into τ, and add -εργο for the comparative, -αλι for the superlative; ενδοξο, ενδοξοτεργο, ενδοξοαλι. If the penultima is short, the -ο in -ο is changed into ω; σοφο, σοφωτεργο σοφωαλι: but κενο and ζενο retain -ο. And when the penultima is long, the -ο in -ο is not changed into -ω.

¹³ מִגִּיד *magis*.

¹⁴ The Persians, also, form this degree with *-er*.

In all languages the adjectives *good*, *bad*, with some others, form the degrees of comparison from different words, and not by analogy: αγαθόν, which is nearly the same with the English word *good* ('γαθ') has the comparatives αμεινων, βελλιων, or βελτιον, which approaches nearer to the English word *better*¹⁵, as does, also, the superlative βελλιστα to the word *best*. Besides βελλιων, the Greeks use κρεισων or κρειττων, superlative κρατιστα (*greatest*); αρειων, αριστον; λωϊων, λωτιστον. The Greeks sometimes subjoin μαλλον¹⁶ *magis*, to κρειτον, βελλιον, αμεινον. Κακον *malus*¹⁷; κακιων, κακωτερον, χειρων, pejor; κακιστα pessimus. Ελαχυσ *little* (from λιτον) ελαστων *less*; ελαχιστα *least*. Μεγας *magnus*, great; μειζων *major*, greater; μεγατα *maximus*, greatest. Πολυς *multus*, much; πλειων *plus*, more; πλειστα *plurimus*, most. Καλον *pulcher*, fair; καλλιων, καλλιστα. Αιχρον

¹⁵ The Persic word is the same, چاره.

¹⁶ From لڤلڤ.

¹⁷ The Persic word is the same with the English *bad*.

turpis, foul; αιχιων, αιχις. Εχθρος *ini-*
micus, adverse; εχθιων, εχθις. Ραδις *fa-*
cilis, easy; ραων, ρας. The Ionians, and
 from them the Athenians, often form the
 comparative and superlative in -εστερος and
 -εστατος, instead of -οτερος and -οτατος.
 Some nouns in -αιερος, αιιατος; others in
 -ιστερος, ιστατος.

Nouns in -ας, -αινα, -αν; -υς, -εινα, -υν;
 -ης, -ις, take their comparative and super-
 lative from the neuter; μελας, μελανιερς,
 μελανιατος; ταλας, ταλανιερς, ταλανια-
 τος; οξυς, οξυιερς, οξυιατος; βαρυς, βαρυ-
 τερος, βαρυιατος; αληθης, αληθεστερος, αλη-
 θεστατος. Some admit of two different
 formations; ηδυσ, ηδυιερς, ηδυιατος, and
 ηδιων, ηδις; γλυκυσ, γλυκυιερς, γλυκυ-
 τατος, and γλυκιων, γλυκις: so ωκυσ, βα-
 δυς, ταχυσ.

The formation of such nouns as are called
 patronymic, diminutive, amplifying, pos-
 sessive, and verbal, or such as are derived
 from the præteritum of verbs, is better ac-
 quired by use than by a multitude of rules.

If

If your lordship endeavours to fix in your memory the formation of nouns from $\acute{o}\varsigma$, η , $\acute{o}$, and the declension of those nouns whose genitives end in $-\omega$, with the degrees of comparison, you will make all the use that is intended by the first reading of this letter. The diversity of dialects, together with other particularities and exceptions, you will acquire as you make a further progress in the use of Greek authors.

I AM, &c.

LETTER

Συ, for which the Dorians have τυ³ ; hence in Latin and French *tu*, and *thou* in English. Genitive σε. Dative σοι. Accusative σε.

Dual σφωι, σφιν, σφωιν, σφων.

Plural ὑμεῖς *you* or *ye*. Genitive ὑμῶν. Dative ὑμιν. Accusative ὑμας.

The third person begins with the genitive εἰ⁴ *sui*; οἱ *sibi*; ἐ *se*. Dual σφε, σφιν. Plural σφεις *ips-i*, α, α; σφων *sui*; σφισι *sibi*; σφας *se*.

³ Also τυγε and τυνη. The Ionians σεο and σειο for σε. The Dorians σευ and τευ; Homer τεοιο for σε. The Dorians τιν and τεῖν (hence *thine*) for τοι; also τε (hence *thee*) and τυ for σε. The Ionians ὑμεες, Dorians ὑμμες, Æolians ὑμμες, for ὑμεις. Ionians ὑμεων and ὑμειων for ὑμιν. Ionians ὑμεας, Dorians and Æolians υμμε, for ὑμας.

⁴ The Ionians use εἰο and εἰο, the Dorians and Æolians ευ, for εἰ. Dorians μιν and νιν for ἐ. Ionians σφεες, Dorians σφες, for σφεις. Ionians σφεων and σφειων for σφων; also σφιν, poets σφι, for σφισι. Ionians σφεας, poets σφε, Dorians ψε, for σφας.

From these personal proceed eight possessive pronouns, which are declined like adjectives in -ος, -η, -ον; ἐμός *meus*, ἐμή *mea*, ἐμόν *meum*, *mine*; σός, σή, σόν, for which the Dorians use τέος, τέα, τέον, and hence the Latin *tuus*, *tua*, *tuum*, *thine*; ὅς, ἡ, ὄν, *suus*, *sua*, *suum*, *his*; νῶϊτερος, νῶϊτερά, νῶϊτερον; *noster*, *nostra*, *nostrum*, *our*; σφῶϊτερος, σφῶϊτερά, σφῶϊτερον; *vester*, *vestra*, *vestrum*, *your*; ἡμετερος, ἡμετερά, ἡμετερον; *noster*, *nostra*, *nostrum*; σφετερος, σφετερά, σφετερον; *suus*, *sua*, *suum*.

These three compounded pronouns, *ἐμαυτῶ, ἐμαυτοῦ, mei ipsius, of myself; σεαυτῶ, tui ipsius, of thyself; and ἑαυτῶ, sui ipsius, of himself*, have no nominative or dual.

The pronouns called demonstrative are ἔτος *hic*, *this*, and ἐκεῖ-ν-ος *ille*, *he*, from ος *who*, and ἐκεῖ *there*; the former is declined exactly as ὁς, ἡ, ὅ, prefixing τστ- to the masc. and neut. and ταυτ- to the feminine, except the masc. and fem. nom. sing. ἔτος, αὐτή, and plur. ἔτοι, αὐται: when com-

G

pounded

pounded with τοιος and τηλικος, the second τ is suppressed. Εκεινος is declined in like manner with ὅς, ἡ, ὅ, prefixing εκειν- in every place ⁵. The relative αυτος, αυτη, αυτο prefixes αυτ- to ὅς, ἡ, ὅ. Δεις quidam, quædam, quoddam; gen. δεινατος, or δεινος, or δεινα; dat. δειναλι, δεινι, δεινα; acc. δεινα. Τis quis, τι quid; gen. τινος; dat. τινι; acc. τινα. Dual τινε, τινοιν. Plural τινες, τινα; gen. τινων; dat. τισι; acc. τινας, τινα. In like manner the compound ὅστις, ἡστις, ὅστι, quicunque, &c.

These pronouns are so intimately connected in sound with Latin, French, and English, and in their mode of declension are so analogous to other nouns, that I believe you will not complain of the burthen of committing to memory the contents of this short letter from,

MY LORD, &c.

⁵ εκεινον is sometimes found in the neuter.

LETTER V.]

MY LORD,

BEFORE we proceed to the verbs, it will be necessary to consider nouns of number, which in all languages differ from other nouns. They were discovered and in use long before grammar came to any perfection; and, therefore, remain either inflexible or irregular. The Copts or Ægyptians, the Greeks and Antient Britains, made use of the same terms in expressing numbers. It is not credible that the Greeks taught the Ægyptians arithmetic; and when we know more of the origin of the Celts, we may speak with more certainty concerning the language of the Britains.

The neutral word in Greek for *one* is nearly the same in Latin, French, and Greek; *έν*, *unum*, *une*, *one*: the masculine is *εις*¹, the feminine *μια*: *εις* and *έν* are declined like *τις* and *τι*; *ένος*, *ένι*, *ένα*; *μια* like nouns feminine in *-ια*; *μια*, *μιας*, *μια*, *μιαν*; *Δυο*, *δυοιν*, *duo*, *two*. *Οί* *χ* *αί* *τρεις*, *tres*, *τα* *τρια*, *three*; gen. *τριων*; dat. *τρισι*. *Οί* *χ* *αί* *τεσσαρες*², *τα* *τεσσαρα*, *quatuor*, *four*; gen. *τεσσαρων*; dative *τεσσαρσι*; acc. *τεσσαρας*, *τεσσαρα*.

The rest are indeclinable; *πεντε* *five*; *έξ* *six*; *έπτα* *seven*; *οκτο* *eight*; *εννεα* *nine*; *δεκα* *ten*.

¹ *εις* is compounded with *σδε* and *μηδε*; *σδε-εις* and *σδεις*, *σδε-εν* and *σδεν*. The Æolians, and also Aristotle, use *σδεις*: Homer always *στις*, never *σδεις*. *Μηδεις*, *μηδε-μια*, *μηδεεν*, *μηδεν*. The orators use *σδενες* and *μηδενες* plural: the Ionians *σδαμοι* in every case.

² The Dorians *τοι* *τα* *τετορες*, *τετορων*, *τετορεσσι*, *τετορας*, *τετορα*. The poets *οί*, *αί* *πισυρες*, *πισυρα*, *πισυρων*, *πισυρεσσι*, *πισυρας*, *πισυρα*: the Æolians *πισσυρες*.

The following numbers are compounded of the digits and δεκα: if the digit is last in the composition, it is declinable; if δεκα is last, indeclinable: ἐνδεκα *eleven*; δυωδεκα and δυοκαιδεκα *twelve*; τρειςκαιδεκα, τετρακαιδεκα or δεκατρεις, δεκατρια, *thirteen*; δεκατεσσαρα or τεσσαρεςκαιδεκα *fourteen*; δεκαπεντε and πεντεκαιδεκα *fifteen*; δεκαεξ and εκκαιδεκα *sixteen*; δεκαεπτα and επτακαιδεκα *seventeen*; δεκαοκτω and οκτωκαιδεκα *eighteen*; δεκαεννεα and εννεακαιδεκα *nineteen*; εικοσι *viginti, twenty*, Dorians εικατι. Εικοσι-εις *twenty-one*, εικοσι-μια, εικοσι-εν; εικοσι-δυο *twenty-two*; εικοσι-τρεις *twenty-three*, &c. Τρια-κοντα *triginta, thirty*, Ionians τριη-κοντα. Τεσσαρα-κοντα *forty*, &c. Απο τε πεντε εως εκατον ακλιλα, from five to a hundred indeclinable; the rest are declinable as in Latin: οἱ διακοσιοι *ducenti, two hundred*, διακοσιαι, διακοσια; τριακοσιοι *three hundred*, &c. χιλιοι *mille, a thousand*; διχιλιοι *duo millia, two thousand*; τριχιλιοι *three thousand*, &c. μυριοι *decies mille, ten thousand*; δισμυριοι, τρισμυριοι, &c.

Πρωτος,

Πρῶτος³, πρώτη, πρῶτον, &c. *primus*,
first; δεύτερος *secundus*, *second*; τρίτος *third*;
 τέταρτος *fourth*; πέμπτος *fifth*; ἕκτος *sixth*;
 ἑβδομος *seventh*; οὐδὲ eighth; ἐννατος
ninth; δεκάτος *tenth*; ἑνδεκάτος *eleventh*;
 δωδεκάτος *twelfth*, &c. Εἰκοστὴ πρώτη
viceſimus primus, *twenty-first*; τριακοστὴ
thirtieth, &c. Ἑκατοστὴ *centesimus*, *hun-*
dredth; διακοσιοστὴ *two hundredth*, &c.
 Χιλιοστὴ *millesimus*, *thousandth*; δισχιλιο-

The letters of the alphabet have by most
 people been applied to the purposes of nu-
 meration. The Iliad contains as many books

³ The copiousness of the Greek tongue supplies a
 numeral noun applicable to days, the termination of
 which is -ταῖος; τρι-ταῖος is the third day; τεταρ-ταῖος
 the fourth day; πέμπ-ταῖος the fifth day; ἕκ-ταῖος the
 sixth day, &c. When the question is to be put, the
 Greeks use ποσταῖος ἡλθες, on what day will you come?
 τριταῖος, &c.

as there are letters in the alphabet, and Ω is $\equiv 24$. But, in general, the letters, as numeral characters, are distinguished into *μοναδες* or units from $\alpha' = 1$ to $\theta' = 9$; into *δεκαδες* or tens from $\iota' = 10$ to $\pi = 80$; ζ $\kappa\omicron\pi\pi\alpha = 90$; into *ἐκατονταδες* or hundreds from $\rho' = 100$ to $\omega' = 800$; ϑ $\sigma\alpha\nu\pi\iota = 900$. The *χιλιαδες* or thousands commence with the alphabet, and have been distinguished by a dot under each character, as the units, tens, hundreds by an acute accent over them.

The alphabet is increased by certain *επισημα*, signs or symbols, borrowed, as all the other characters are, from the oriental alphabet: ς *bau* $= 6$, the Hebrew $\daleth$ inverted; ζ $\kappa\omicron\pi\pi\alpha = 90$; ϑ $\sigma\alpha\nu\pi\iota = 900$, is made of π inserted in the body of ζ inverted.

The initial letter of Π -εν ι $\epsilon = 5$, Δ -εκα ι $\omicron\nu = 10$, H -κα ι $\omicron\nu = 100$, X -ι λ $\iota\alpha = 1000$, M -υ ϵ $\iota\alpha = 10,000$, is used for the whole word, and consequently for the number expressed by it. $\Pi = 5$; $\Pi\Pi = \Delta = 10$; $\Delta\Pi\Pi = 13$:
all

all these again, I excepted, were inclosed within Π to express the product of any number multiplied by 5; $\overline{\Delta}=50$, $\overline{H}=500$, $\overline{M}=50,000$. The Greeks computed by *πεντε* five, from the number and use of the fingers of the hand, naturally employed in reckoning: hence the Romans derived their species of numeration, which the late learned Dr. Taylor, in his *Marmor Sandvicense*, declares he could not explain.

To prevent a perpetual repetition of straight strokes, following the Greeks, they made use of their letter V for the first *πεντε* or five; a character which is described by the first finger and thumb open, and which in counting by the fingers naturally offers itself to the view of every one. The second *πεντε*, double five, or ten, is evidently compounded of $V=5$ and $V=5$, joined at the angles or narrow ends, forming another character in the Roman alphabet, $X=10$. The next *πεντε* is again taken from the first finger and the thumb stretched until at right angles with it, when it exactly represents the letter $L=50$.

C=100 is the initial letter of *centum*; M of *mille*=1000; D of *dimidium*, or the half of *mille*, i. e. 500.

But it is time to release your lordship from conjectures that are not conducive to your knowledge of the Greek, and to conclude, at present, with assuring you that

I AM, &c.

H LETTER

LETTER VI.

MY LORD,

YOUR lordship having acquired a sufficient knowledge with regard to the declension of nouns of every kind, you will, in the next place, consider the circumstances of action and passion in the conjugation of VERBS.

The number of times or tenses is the same in Greek as in French: they have both of them their indefinite or aorist times, and their reciprocal form or conjugation of verbs, which in Greek is called the middle voice. The French grammarians, therefore, who have written Greek grammars in their own tongue, are exceedingly

ceedingly to blame for having interpreted the Greek verbs by Latin, and not by French verbs. But as this would have been attended with some difficulty, the paradigmata of the first grammarians have been retained with their old Latin interpretations, though the rest of the grammar has been written in French, or English, or German.

A good account of the times may be read in *Χειραγωγια es την Ελλαδα*, or *Manuductio ad Græciam* by John Paradis, printed at Paris 1637. It is a Greek grammar in dialogues, Greek and Latin. Ποσοι χρονοι? How many are the times? ἑξ, six:

ενεσως, the present,

παρὰλατικ, the imperfect or extended,

παρὰκειμεν, the adjacent or perfect,

ὑπερσυντελικ, the plusquam perfect,

αορις, aorist or indefinite,

και μελλων, and the future.

Τι εστιν ενεσως, what is the present time?

ὁ ενισταμενην καὶ απληρωτον εχων την σημασιαν, οῖον τυπιω, -εις, -ει, it is that which has a present imperfect signification, as *I beat*,

but have not done beating. Τι ἐστὶ παρα-
 τάλικῳ, what is the imperfect or extended
 time? ὁ παραλεταμένην καὶ ἀπληρώιον ἔχων τὴν
 σημασίαν τὸ παρωχημένον, οἷον ἐτυπλ-ον, -ες,
 -ε, it has an extended or imperfect signifi-
 cation of what is past, as *I was beating*.
 Τι ἐστὶ παρακειμένῳ, what is the perfect?
 Το παραληλυθῶ αἰτι, καὶ ἐντελες τὸ ἐνεσώ-
 τῳ, οἷον τετυφα, that which is just past,
 and is the perfect of the present, as *I have*
*beaten*¹. Τι ἐστὶν ὑπερσυνήλικῳ, what is
 the plusquam perfectum? το παρεληλυθῶ
 παλαι, καὶ ἐντελες τὸ παρακειμένον, οἷον ἐτέλυ-
 φειν, what has past some time since, and is
 the perfect of the præterit, or of that
 which is past, as *I had beaten*. Τι ἐστὶν
 αορίστῳ, what is the aorist or indefinite?
 το παρεληλυθῶ μῆν, καὶ τελειον, ἔκ ὧρ-σμενον
 δε τὰ περὶ τὴν ἐνεργειαν, ἢ το πάθος, οἷον
 ἐτυψα, it is past and perfect, but not de-
 terminate as to the action or passion, as *I*

¹ When spoken of an action that is just done, ἀπο-
 βεβήκεν, *he is gone*; ὅς Χρυσὴν ἀμφιβέβηκας, *thou who pro-*
tectest Chryses. Il. A. 37. 451.

beat or *did beat*. Τι εστιν μελλων, what is the future? ο μηπω γεγονως, οιον τυψω, what has not yet happened, as *I will beat*.

All time is past, present, or future; but then these times may be perfect or imperfect, or, as the Greek word more accurately expresses it, παραλατικοι, extended.

The learned and ingenious Mr. Harris, in his *Hermes*, has considered time as marking the present, past, and future, either indefinitely, without reference to any beginning, middle, or end; or definitely, in reference to such distinctions, which he calls inceptive, middle, or extended, or completive.

The present, when perfect, expresses that which is just done at the time the action is spoken of, as αποβεληκεν, *he is gone*: when imperfect, it implies something still under action, something doing but not done, as *he goes* or *is going away*, but is not yet actually gone: this may be expressed in
Greek

Greek by βαδιζει or αποβαινει in the active, and by απερχεται in the passive :

Πλειν η' νι αυλω πρεσβυτερο απερχομαι.

ARISTOPH. Βατραχ. Act. i. sc. i. l. 18.

Αυλος βαδιζω, η' πονω, τριτον δ' οχω—l. 23.

The time past, when perfect, implies what was done some time ago ; this time of action is expressed by the aorists, and by that which grammarians call the plusquam perfect tense. απεβη or απηλθε, *he was gone or went away* :

Ανιλοχο, ενθεν απηλθεν
μεγαλη δε ποθη Πυλαιοισιν ετυχθη.

P. 703.

Η μιν αρ' ως ειπες απεβη γλαυκωπις Αθηνη.

E. 133.

These times are called aorist or indefinite, because they do not determine when the action was done. Dr. Clarke distinguishes the first from the second aorist as more perfect : εποτ' ειδον is *I never saw*, but εποτ' οπωπα is *I have never seen to this day* ; this is rather too fine : the truth is, the first aorist differs nothing from the second

cond in its use and application, and they are both so generally indefinite as to be used for every time.

In this verse of the Iliad the aorist may be either present or future :

Ὅσκε θεοῖς ἐπιπειθήσῃσι μαλατ' ἐκλυον αὖτις.

A. 218.

In the following lines from the Comedian the aorists may be rendered by *does* or *hath*, or *shall*, past, present, or future :

Εἰ πᾶς ξενὸν τις ἠδίκησε πωποῖε

——τ' ἀργυρεὸν ὕφειλετο,

Ἡ μήτερ' ἠλοιήσεν, ἡ πάρος γναθὸν

Ἐπαλαξεν, ἡ πιορκὸν ὄρκον ὠμοσεν

Ἡ Μορσιμὸς τις ῥῆσιν ἐξεγράψατο——

Act. i. sc. 2. l. 147. Βατραχ.

In one of Lucian's dialogues Cupid says to Jupiter, Τι δε σε ἠδίκησα, what injury have I ever done to you? the answer is in the perfect present, πεποίηκας, thou hast done. Harry Stephens observed long ago, qu'on trouvera souvent dedans les bons auteurs qu'une chose qui aura été dicté par le preterit,

preterit, sera repetée par l'aoriste ou au contraire. Traité de la Conformité du Language François avec le Grec, p. 55.

The plusquam perfect is by some supposed to convey the idea of time passing swiftly; ἀποβέβηκει or ἀπελθελυθει, *he was gone speedily or instantaneously away*. The plusquam perfect is sometimes used for the perfect, as εἰσηκειν for εἰσηκα: but Dr. Clarke has proved from many instances the difference between the perfect and the plusquam perfect; (see A. l. 37.) Βέβηκε signifies *is gone*, βέβηκει, *went away*; and it would be as absurd in Greek to use the perfect for the plusquam perfect, as in English to say, after he had said this, he *is* gone away, or, after he had done this, he *has* supped.

The time past, when imperfect, describes an action that was doing, as ἀπεβαινε, or passively, ἀπηνεχέλο, *he was going or began to go away*.

Εξ ἵππων δ' ἀπεβαινεν ἐπὶ χθονι— Ω. 459.

The

The future imperfect implies what will be doing; the perfect future what will be done: the paulo-post futurum, μετ' ολιγον μελλων, is very near at hand, and, therefore, some have imagined the second future to be nearer than the first; but Sanctius, in his Minerva, asserts that the second is more remote than the first.

Ἐγὼ βαδιέμαι—says the dead man who undertakes to carry Xanthius's baggage to the realms below, Βατραχ. Act i. sc. 3. l. 180. This word is the Attic future of *βαδίζω* in the middle voice. I dare not call it the first future, for a second in the active and middle voices is the invention of grammarians, or rather, what they have substituted for a second is the future of the Attic dialect, which delights as much in the Trochaic and Iambic measure, as the Ionic in Dactyls; and therefore for -*ασω*, -*εσω*, -*ω*, -*οσω*, the Athenians use *ω*, consequently for -*ασομαι*, -*ωμαι*; for -*εσομαι* and -*εομαι* and -*οσομαι*, -*εμαι*; and for -*ισω* or *ισομαι*, *ιμαι*. See this proved beyond
I contra-

contradiction by Mr. Dawes in his *Miscellanea Critica*.

Daumius de Nullitate Aoristi secundi & futuri secundi, and others, have supposed the second future to be the present contracted from verbs no longer used in their first form, as τυπω from τυπεω, and the second aorist to be an imperfect from that present, as ετυπον from τυπω. This excessive increase of different forms of the present indicative, theme, or root, of verbs, is, to say no more of it, as improbable as it is unnecessary: for admitting, what cannot be denied, that the second future is no other than the future in the Attic dialect, the second aorist will be the aorist that is as properly derived from that future, as what is called the first aorist from the future in the Ionic dialect.

All that, at present, is necessary to be known by you, in this letter, will be readily comprehended by your lordship. What appears in it obscure now, will clear up
when

when you are further advanced in your knowledge of the Greek Verbs. I only expect from your lordship to get thoroughly acquainted with the signification of the Times or Tenses in the Greek grammar, and

AM, &c.

LETTER VII.

MY LORD,

I Do not wonder at your lordship's being terrified with the account that has been given you of the number of conjugations in the Greek language; but I hope you will instantly recover your spirits upon being told, that, instead of thirteen, they are but two, and that one of them differs only in the present and imperfect, and that merely by the insertion of the servile letter μ , to prevent a concourse of vowels in some verbs which ended originally in $-\epsilon\omega$, $-\alpha\omega$, $-\omicron\omega$, $-\upsilon\omega$.

The first conjugation owes its origin to the pronoun $\epsilon\gamma-\omega$, and is, therefore, distinguished by the termination $-\omega$, as $\lambda\epsilon\gamma-\omega$.

If

If ϵ precedes $-\omega$, that or its correspondent vowel (η) is retained throughout the verb in each time and voice: if α precedes $-\omega$, it never changes but in the first and third persons, and in the participles, when $\alpha\omega$ is contracted into ω , as, also, when the future changes α into η : if o , that or ω is in every part of the verb. The changes that arise from these letters preceding the termination should not be allowed to constitute three different conjugations. The application of each of these letters to the one original form, make but one conjugation and one lesson.

The second conjugation of verbs is occasioned by the insertion of μ between two vowels; in which case the latter has been changed into ι , as in $\epsilon\iota-\mu\iota$ from $\epsilon\omega$ *I am*; and hence, also, in such verbs as $\tau\iota\theta\eta\mu\iota$ *I put or place*; $\iota\varsigma\eta\mu\iota$ *I stand*; $\delta\iota\delta\omega\mu\iota$ *I give*, and $\zeta\epsilon\upsilon\gamma\upsilon\upsilon\mu\iota$ *I join*.

Each of these conjugations has three different voices, active, middle, and passive, which form all other times, except the

the present and imperfect, from the obsolete verbs *δεω, φαω, δωω, ζευγνυω*. The middle is reciprocal, and in the proper and original use of it implies what a man does to himself; *εμαυτε επελαθομην I forgot myself*. Apol. Socrat. Platonis. See Kuster de vero usu Verborum Mediorum apud Græcos. This voice is easily formed from the active, as is the passive from the assisting verb *εμι*, the terminations being alike in both: it follows, therefore, that the verb *εμι* should be learned before any other verb, or, at least, before the passive of any verb.

The *μ* in *εμι* is fervile, and the *ε* is from the oriental *היה fuit*. From *εμ'* or *εμμι* in the Doric, *ημι* in the Æolic, comes *sum*¹, in like manner as *fi* from *ει*. The second person rejects *μ*, and often assumes

¹ The auxiliary verb in Persic agrees with the Greek, Latin, and English. *Shum*, also *am*, *I am*; *ei*, *thou art*; *est*, *he is*; *eim*, *we are*; *eid*, *ye are*; *end*, *they are*.

σ from σὺ *thou*, εἰ or εἰς, whence *es*, *thou art*, in Latin; ἐγὼ, the τ probably from αὐτός *ille*, *est*, the same in Latin as in Greek.

The dual is taken from the dual of nouns and pronouns, which is formed by the fervile letter ν, ἐξόν *ye are*. The first person plural is taken from the pronoun ἡμεῖς *we*; in the Doric dialect εἰμεῖς is used for ἐσμεν *we are*; and from εἰμεῖς comes *sumus* in Latin. The second plural is ἐτε; the third εἰσι, where the ι is οἱ *they*. The Dorians for εἰσι used ἐντι, and the Æolians ευντι, whence the Latin *sunt* ².

The imperfect or extended time of εἶω, εἶμαι or εἶμι, is formed by the long vowel η for εἰ, and the fervile ν, ἦν *I was*; ἦς, to which the Æolians added θα, ἦθα, *thou*

² The poets often leave out the σ, and for ἐσμεν use ἐμεν and εἰμεν; for ἐτε, ετε; for εἰς, εει, and sometimes ἐσσι; and for εἰσι, εασσι. The Ionians for εἰς have εεις; the Athenians εη; and εἰσι in the Ionic is εασι.

art; *η* or *ην*, for which the Dorians used *ηε*, *ης*, *ενν*, *ηεν*, and *ηην*, *he was*. In the dual masculine *ητον*, feminine *ητην*. The poets insert *σ*, *ητον*, *ετον* or *ετον*, *ητην*, *two were*. In the plural *ημεν*, or with the Dorians *ημεε*, *we were*; *ητε* *ye were*; *ησαν* or *ην* *they were* ³.

From the imperfect *ην*, by the insertion of *μ*, is formed another time, *ημην*; from whence is derived the plusquam perfect in the passive form or voice of verbs: *ημην*, *ητο*, *ητο*, *ημεθον* or *ηθον*, *ηθην*; *ημεθα*, *ηθε*, *ηντο*: for *ηντο* the Ionians used *εατο*, the poets *ειατο* ⁴.

The subjunctive of the present *ειμι* or *εω* is *ω*, to which the Ionians prefix *ε*, and the poets *ει*. It is to be observed, that

³ The poets for *ημεν*, &c. use *εμεν*, *ετε*, *εσαν*, and *εσσαν* or *εσπον*.

⁴ The poets use *ηον* an aorist regularly formed from the old verb *εω*, for *ειμι*: the Ionians prefix *ε*, and read *εον*, *εες*, which they contract into *εις*, and again resolve into *ειεις*.

from hence the subjunctive mood in all verbs is distinguished by the long vowels ω and η ; ω *I may be*; η or $\eta\delta\alpha$ *thou mayest be*; η *he may be*. Dual $\eta\tau\omicron\nu$, $\eta\tau\omicron\nu$. Plural $\omega\mu\epsilon\nu$, Doricè $\omega\mu\epsilon\varsigma$, *we may be*; $\eta\tau\epsilon$ *ye may be*; $\omega\sigma\iota$ *they may be*.

The optative is in this, and thence in every verb, formed by the diphthongs $\epsilon\eta$ and $\omicron\iota$, from $\epsilon\theta\epsilon$ *utinam*, $\epsilon\eta\nu$, or with the Ionians $\epsilon\omicron\iota\mu\iota$, *that I may be*; $\epsilon\eta\varsigma$ or $\epsilon\omicron\iota\varsigma$ *that thou mayest be*; $\epsilon\eta$ or $\epsilon\omicron\iota$ *that he may be*. Dual $\epsilon\eta\tau\omicron\nu$, $\epsilon\eta\tau\eta\nu$. In the plural, $\epsilon\eta\mu\epsilon\nu$, $\epsilon\mu\epsilon\nu$, *that we may be*; $\epsilon\eta\tau\epsilon$, $\epsilon\iota\tau\epsilon$, *that ye may be*; $\epsilon\eta\sigma\alpha\nu$, $\epsilon\epsilon\nu$, *that they may be*.

The imperative is formed from σ for $\sigma\upsilon$ *thou* and $\tau\epsilon$ *thee*; $\epsilon\sigma\omicron$ or $\iota\sigma\theta\iota$ *be thou*; $\epsilon\tau\omega$, Doricè $\eta\tau\omega$, *let him be*. Dual $\epsilon\tau\omicron\nu$, $\epsilon\tau\omega\nu$. Plural $\epsilon\tau\epsilon$ *be ye*; $\epsilon\tau\omega\sigma\alpha\nu$, or with the Athenians $\epsilon\tau\omega\nu$, *let them be*. Hence the imperative of *sum*, *es*, *esto*, *este*, *estote*, *sunto*.

The infinitive is formed by adding $-\nu\alpha\iota$ to the radical ϵ ; $\epsilon\iota\nu\alpha\iota$, Atticè $\epsilon\mu\epsilon\nu\alpha\iota$, Æolicè $\epsilon\mu\mu\epsilon\nu\alpha\iota$, Ionicè $\epsilon\mu\epsilon\nu$, Doricè $\eta\mu\epsilon\nu$, $\eta\mu\epsilon\varsigma$, $\epsilon\mu\epsilon\varsigma$.

The participle, that it may be declined as a noun, is made to end with the servile -ν, as ων, εσα (for which the Dorians use ευσα, εοισα, and εαοσα) ον. The Ionians, as usual, prefix ε; and the Æolians write εις, ενι, whence the Latin *ens*, *entis*.

The future is formed by the servile letters σ and μ, and by a change in the vowels; εσομαι *I will be*; for which the poets have εωσομαι, and the Dorians εσευμαι; εση, Ionice εσεαι, *thou wilt be*; εσεται, contracted εσται, *he will be*. Dual εσομεθον or εσεδον, εσεδον. Plural εσομεθα, εσεσθε, εσονηαι⁵.

⁵ The most frequent letters are the most servile: these are ε, ι, ν, ο, α, σ, τ, μ; which are all employed in the numbers and persons of εσομαι: σ is the characteristic of the future whenever it can be introduced; μ denotes the subjunctive mode or passive voice. To make the 3d person sing. μ is changed into τ, which receives ν before it for the 3d plural, as in the present indic. μαι has always the 3d person sing. -ται, 3d plur. νται, except in the perfect passive, where it would be inutterable (γεγραπναι) and therefore this person is expressed by the participle and auxiliary verb; γεγραμμενος

εισι.

The

The optative, as usual, by the insertion of *οι* is *εσοιμην, εσοιο, εσοιτο*. Dual *εσοιμε-
θον* or *εσοισθον, εσοισθην*. Plural *εσοιμεθα,
εσοισθε, εσοινθα*.

The participle *εσομενος, -η, -ον*. The in-
finitive *εσεσθαι*. The poets and Æolians
double the *σ*, *εωσομεν*.

The Doric and Æolic dialects will be
more familiar to you from their affinity to
the Latin than the Attic or Ionic.

In this verb *εμι* you have a specimen of
the different characters of the states of
Greece.

The Athenians from their natural viva-
city, their extensive commerce, and for
dispatch of business, contracted their words
as much as possible; whilst the Ionians,
on the contrary, resolved all contracted
syllables into their component parts, and
long vowels into two short ones. The Do-
rians gave a broad and open utterance to
all their words *πλατυασδοια πάντα*.

When the Doric women were reproached for their dialect, they replied,

—— Κορινθιαί εἰμες ἀνωθεν

Ὡς καὶ ὁ Βελλεροφῶν Πελοποννησίῃ λαλευμεν.
Δωρισθεν δ' ἐξέστι, δοκῶ, τοῖς Δωρῖεσσι.

Θεοκρίτ. Εἰδυλ. ιε.

Strabo says the Dorians being few and inhabitants of a bad soil, *ολιγὰς ὄντας, καὶ τραχύλαττον οἰκοντάς τιναν*, they preserved their dialect unmixed, and in time prevailed upon their neighbours to make use of their dialect. Lib. viii. initio.

The poets used all the dialects, and frequently inserted, or left out, or changed, all the single consonants, often rejecting some of them, and as often adding *δ, σ, τ*, with the vowels *α, ο, ι, υ*, as they had occasion for long or short syllables. A thorough knowledge of the poetic licence among the Greeks, and of the difference of their dialects, is only to be acquired by
reading

reading the Greek authors, which in some measure will be facilitated by the characters of the different states of Greece already given, and the many instances of the dialects that occur in these letters.

I AM, &c.

LETTER

L E T T E R VIII.

MY LORD,

IN a former letter you had an account of the Greek tenses; in this, we shall consider the modes or manners of action and passion.

When we declare or indicate simply what is done or suffered, it is in the indicative mood; if what is said is possible, it is in the potential; or, if it be contingent or subject to conditions, the subjunctive mood. If we express desires or wishes, it is in the optative, if commands, in the imperative mood. When the verb stands alone without any person or any substantive prefixed, when it does not declare who or when, in this indefinite, unlimited state or mode, it is called infinitive.

To these accidents of time, and form, and mode, we must join that of the agent or patient, and also the persons, which are three in the singular number, *I*, and *thou*, and *he* or *it*, and as many plural, *we*, and *ye*, and *they*. To these numbers the Greeks, when their language became copious, added a dual, to express only two persons or things: this number, as Diomedes the grammarian observes, was no part of the old Greek tongue: the most frequent use of it is among the poets; the Septuagint¹, the New Testament, and the Greek fathers have it not².

¹ See p. 33—*καὶ ἐσονται* (not *ἐσεσθον*) *οἱ δύο εἰς σάρκα μίαν*. Gen. ii. 25. Matt. xix. 5. *Τότε δύο ἐσονται ἐν τῷ αὐτῷ*. Matt. xxiv. 40.

² It is very easy to form the dual by observing, that in the active it always ends in *-τον*, except in the optative mood, and when the first person sing. ends in *-ν*; also in the first aorist the dual is *-τον* and *-την*; and in the imperative it is always *-ον* and *-ων*. In the passive and middle voices, *μαι* in the present requires *μεθον*, *-σθον*, *-σθον*; *μην* in the present, instead of the last, has *-σθην*.

The first person of the present indicative is formed by adding ω from $\epsilon\gamma\omega$ or $\epsilon\omega$ *I am*, to the oriental root, as $\lambda\epsilon\gamma-\omega$ from $\lambda\eta\lambda$; the second person takes $-\epsilon\iota\varsigma$ from the auxiliar, $\lambda\epsilon\gamma-\epsilon\iota\varsigma$; the third $-\epsilon\iota$, $\lambda\epsilon\gamma-\epsilon\iota$. The dual $-\epsilon\tau\omicron\nu$ for $-\epsilon\zeta\omicron\nu$, $\lambda\epsilon\gamma-\epsilon\tau\omicron\nu$, $\lambda\epsilon\gamma-\epsilon\tau\omicron\nu$. The first plural ends in $-\mu\epsilon\nu$, which it borrows also from the auxiliar, $\lambda\epsilon\gamma\omicron-\mu\epsilon\nu$; the second from $-\epsilon\tau\epsilon$ of the auxiliar, which the poets use for $-\epsilon\zeta\epsilon$, $\lambda\epsilon\gamma-\epsilon\tau\epsilon$; the third in $-\epsilon\sigma\iota$ from $-\epsilon\iota\sigma\iota$, $\lambda\epsilon\gamma-\epsilon\sigma\iota$.

Hence the penult of the third person is always long, and therefore υ is often inserted for that purpose, as in $\epsilon\chi\omicron\upsilon\sigma\iota$ from $\epsilon\chi\omega$, $\epsilon\chi\omicron\mu\epsilon\nu$; $\omega\epsilon\mu\pi\epsilon\upsilon\sigma\iota$ from $\omega\epsilon\mu\pi\omega$: in like manner υ is sometimes added, particularly by the poets, to nouns, that short syllables with o may be lengthened, as $\kappa\epsilon\upsilon\rho\eta$ for $\kappa\omicron\rho\eta$, and $\omicron\upsilon\lambda\upsilon\mu\pi\upsilon$ for $\omicron\lambda\upsilon\mu\pi$.

One consequence of not learning $\epsilon\iota\mu\iota$ before all other verbs is, that the true formation of the times and persons has been lost, and a very absurd method of forming them substituted in its place, as may be seen in all grammars.

The terminations are nearly the same, when ε or α or ο are radical letters, and precede the final ω; when they vary, it is on account of the contractions, which are so natural, that one example will be sufficient to illustrate them;

Sing. ποι-εω, ποι-ω. ποι-εις, ποι-εις. ποι-ει, ποι-ει.

Dual ποι-εετον, ποι-ειτον.

Plur. ποι-εομεν, ποι-εμεν. ποι-ειτε, ποι-ειτε.
ποι-εσι, ποι-εσι.

When α is radical, it is never lost, unless when followed by ο or ω, in which case they coalesce in ω;

Sing. τιμ-αω, -ω. τιμ-αεις, -ας. τιμ-αι, -α.

Dual τιμ-αετον, -ατον.

Plural τιμ-αομεν, -ωμεν. τιμ-αετε, -ατε.
τιμ-ασι, -ωσι.

When ο is radical, the contraction is made in ω, οι, or ε;

Sing. χρυσ-οω, -ω. χρυσ-οεις, -οις. χρυσ-οει, -οι.

Dual χρυσ-οετον, χρυσ-ετον.

Plural χρυσ-οομεν, -εμεν. χρυσ-οετε, -ετε.
χρυσ-οεσι, -εσι.

The imperfect or extended time is formed in the same manner as in the auxiliar, having the termination in *-ν*, and the first letter, if a short vowel, turned into the corresponding long one; if a consonant, prefix *ε*: this is usually called the augment: *αγω* makes *ηγον*; *ανυω*, *ηνυον*; *ελπιζω*, *ηλπίζον*; *οπαζω*, *ωπαζον*; *αυξανω*, *ηυξανον*. But verbs beginning with *αι* and *ι* have the *ι* underwritten, as in *αιρω*, *ηρον*; *οικιζω*, *ωκιζον*. Sometimes *ε* is retained, but then *ι* follows, as *ειχον* from *εχω*, and *είλκον* from *έλκω*; *είρπον* from *έρπω*, &c. When the verb begins with *ι*, *υ*, *η*, *ω*, *ει*, *ευ*, *ε*, it is immutable. If a preposition is prefixed, which does not alter the sense, the augment is often prefixed to that preposition; *ε-καθίζον*, *ε-καθευδον*: also in compounded verbs, when the simple verb is no longer in use, the augment is frequently prefixed to the preposition; *αμφισβητεω*, *ημφισβήτηον*, *αντιδικεω*, *αντιβόλεω*; but *απολαυω* has *απε-λαυον*; and some of them vary, as *αναλωκα*, *ανηλωκα*, *ηναλωκα*.

The augment is often connected with the verb, and follows the preposition, as

συνηγον from συναγω, &c. ³. When ε precedes ο, the augment is made by changing ο into ω, as ἐορταζω, ἐωρταζον. The verbs αω *to blow*, and αιω *to bear*, admit of no augment, that they may not be confounded with the auxiliar εω for ειμι. Some other verbs, also, retain the same vowel in the imperfect as in the present, as αηδιζομαι and αηδεω, that the occurrence of a double η may be avoided; also certain verbs derived from οινωνος, οιαξ; also οικεω, οιοομαι and οιστραω.

The second person from ον is ες, as ελεγον, ελεγες; the third person is formed as in the pronouns, σ-εθεν, εθεν; σ-οι, οί, by dropping the σ, ελεγε ⁴. The dual is formed according to the rule given in the note, as

³ ν in εν and συν, before γ, κ, ξ, χ, is γ, as εγχευω; before π, β, φ, μ, ψ, it is μ, as εμβλεω; before λ it is λ, as ελλειω; and ρ before ρ, as συρραπω: but when the augment is ε, ν is resumed, as συνεσσελλον.

⁴ The poets for ον, ες, ε, in this and the Attic aorist have -εσκον, -εσκες, -εσκη; in the third person plural the Boeotians read -οσαν.

in nouns and in the auxiliar, in *ν*; *ελεγεῖον*, *ελεγετην*. The plural *ελεγομεν*, *ελεγετε*. The third person is the same with the first person singular, as it is in the assisting verb *εμι*; *εγω η εκεινοι*, *εγαμεν*, *ετιμων*, *εξεφανον*, *ετραχον*.

The contracted verbs observe the same rules in the imperfect as in the present,

Sing. *εποι-εον*, *-εν*. *-εες*, *-εις*. *-εε*, *-ει*.

Dual *-εετον*, *-ειτον*. *-εετην*, *-ειτην*.

Plur. *-εομεν*, *-εμεν*. *-εειε*, *-ειε*. *-εον*, *-εν*.

Sing. *ετιμ-αον*, *-ων*. *-αες*, *-ας*. *-αε*, *-α*.

Dual *-αετον*, *-ατον*. *-αετην*, *-ατην*.

Pl. *-αομεν*, *-ωμεν*. *-αετε*, *-ατε*. *-αον*, *-ων*.

Sing. *εχρυσ-οον*, *-ον*. *-οες*, *-ος*. *-οε*, *-ο*.

Dual *-οετον*, *-οτον*. *-οετην*, *-οτην*.

Pl. *-οομεν*, *-ομεν*. *-οετε*, *-οτε*. *-οον*, *-ον*.

Thus much for the indicative present of the active voice. Before we proceed to the other times or tenses, it will be proper to consider the several modes as they are immediately derived from the indicative.

The

The subjunctive is distinguished by the long vowels η and ω in every time. In the present it is the same in the first person as in the indicative; εαν λεγω: the termination is the same as in the auxiliar, to which prefix λεγ- and you have the subjunctive;

Sing. λεγ-ω, λεγ-ης⁵, λεγ-η.

Dual λεγ-ητον.

Plur. λεγ-ωμεν, λεγ-ητε, λεγ-ωσι.

The contracted verbs observe the same laws of contraction as in the indicative;

Sing. ποι-εω, -ω. -εης, -ης. -εη, -η.

Dual -εητον, -ητον.

Pl. -εωμεν, -ωμεν. -εητε, -ητε. -εωσι, -ωσι.

Sing. τιμ-αω, -ω. -αης, -ας. -αη, -α.

Dual -αητον, -ατον.

Pl. -αωμεν, -ωμεν. -αητε, -ατε. -αωσι, -ωσι.

Sing. χρυσ-οω, -ω. -οης, -οις. -οη, -οι.

Dual -οητον, -ωτον.

Pl. -οωμεν, -ωμεν. -οητε, -ωτε. -οωσι, -ωσι.

⁵ To ης the Æolians added θα, ησθα.

The optative mood, *ευκτιν*, is formed from the same mode of the auxiliar in the Ionic dialect, and terminates in *-οιμι*, *-οις*, *-οι*. This mood has always one syllable more than the indicative, and a diphthong with *i* in the penultima of the singular in the active voice;

Sing. *λεγ-οιμι*, *-οις*, *-οι*.

Dual *-οιτον*, *-οιτην*.

Plur. *-οιμεν*, *-οιτε*, *-οιεν*.

The contracted verbs turn *-εοι* and *-οοι* into *-οι*, and *-αοι*, into *-ω*;

Sing. *ποι-εοιμι*, *-οιμι*. *-εοις*, *-οις*. *-εοι*, *-οι*.

Dual *-εοιτον*, *-οιτον*. *-εοιτην*, *-οιτην*.

Pl. *-εοιμεν*, *-οιμεν*. *-εοιτε*, *-οιτε*. *-εοιεν*, *-οιεν*.

Sing. *τιμ-αοιμι*, *-ωμι*. *-αοις*, *-ως*. *-αοι*, *-ω*.

Dual *-αοιτον*, *-ωτον*. *-αοιτην*, *-ωτην*.

Pl. *-αοιμεν*, *-ωμεν*. *-αοιτε*, *-ωτε*. *-αοιεν*, *-ωεν*.

Sing. *χρυσ-οοιμι*, *-οιμι*. *-οοις*, *-οις*. *-οοι*, *-οι*.

Dual *-οοιτον*, *-οιτον*. *-οοιτην*, *-οιτην*.

Pl. *-οοιμεν*, *-οιμεν*. *-οοιτε*, *-οιτε*. *-οοιεν*, *-οιεν*.

The infinitive, *απαρεμφατος*, is formed, as in the assisting verb, by the letter *ν*. If
you

you add *ν* to the third person sing. indic. it gives the infinitive; λεγει-ν, ποιει-ν, τιμα-ν, χρυσοει-ν or χρυσε-ν⁶. The infinitive consists always of equal syllables with the indicative, and is never a monosyllable in the Greek or Latin, unless by contraction, as σπαν, πνειν, χειν, ρειν.

If from the third person of the imperfect you take away the augment, it will give you the imperative, περσατικός. The same may be obtained for contracted verbs from the infinitive, rejecting only *ν*; ποιει, τιμα, χρυσε. Also for other verbs, by rejecting both *ι* and *ν*; λεγε: so in Latin, take away the last syllable from the infinitive *es-se*, you have the imperative *es*: but the imperative is formed more truly from the auxiliar, as appears from the persons and numbers; Sing. λεγ-ε, λεγ-ετω. Dual λεγ-ετον, λεγ-ετων. Pl. λεγ-ετε, λεγ-ετωσαν, or with the Athenians, -οντων.

⁶ The Dorians for -ειν use -εν; the Æolians -ην with or without the *ι* under-written: for -ειν and -εναι the Ionians have -εμεν, sometimes -εειν, and the Athenians and Dorians -εμεναι.

In like manner the contracted verbs ;

Sing. ποι-εε, -ει. -εετω, -ειτω.

Dual -εετον, -ειτον. -εετων, -ειτων.

Pl. -εετε, -ειτε. -εετωσαν, -ειτωσαν.

Sing. τιμ-αε, -α. -αετω, -ατω.

Dual -αετον, -ατον. -αετων, -ατων.

Pl. -αετε, -ατε. -αετωσαν, -ατωσαν.

Sing. χρυσ-οε, -ε. -οετω, -ετω.

Dual -οετον, -ετον. -οετων, -ετων.

Pl. -οετε, -ετε. -οετωσαν, -ετωσαν.

The participle, μετοχη, partaking of the properties of verbs and nouns, is formed by adding the auxiliar -ων to the radical letters of the verb; λεγ-ων, λεγ-εσα, Ionice -εσσα, Dorice -οισα. λεγ-ον; ποι-εων, -ων. ποι-εεσα, -εεσα. ποι-εον, -εον; τιμ-αων, -ων. -αεσα, -ωσα. -αον, -ον; χρυσ-οων, -ων. -οεσα, -οεσα. -οον, -οον⁷.

From the present time we pass on to the future, because it consists of the same number of syllables, except in contracted

⁷ The Ionians prefix ε to -ων in the participle.

verbs, which require one more in the future ; but the perfect has always one more than the future, from which it is derived,

The future of the auxiliar is distinguished by the letter σ , as is the future of all other verbs which will admit of that letter, which is characteristic of this time.

When the last radical letter, or that preceding $-\omega$ in the present, will admit of σ after it, as $\tau\iota-\omega$, $\tau\iota-\sigma\omega$; $\alpha\kappa\upsilon-\omega$, $\alpha\kappa\upsilon-\sigma\omega$; or coalesce with it, as β , π , ϕ , which with σ make ψ ; or γ , κ , χ , which make ξ ; then the future is formed by it ; as $\lambda\epsilon\iota-\omega$, $\lambda\epsilon\iota-\psi\omega$; $\tau\epsilon\rho-\pi\omega$, $\tau\epsilon\rho-\psi\omega$; $\gamma\rho\alpha-\phi\omega$, $\gamma\rho\alpha-\psi\omega$; $\lambda\epsilon-\gamma\omega$, $\lambda\epsilon-\xi\omega$; $\omega\lambda\epsilon-\kappa\omega$, $\omega\lambda\epsilon-\xi\omega$; $\beta\rho\epsilon-\chi\omega$, $\beta\rho\epsilon-\xi\omega$.

But as δ , θ , ζ , τ , do not well unite with σ , they are to be rejected in the formation ; $\alpha-\delta\omega$, $\alpha-\sigma\omega$; $\omega\lambda\eta-\theta\omega$, $\omega\lambda\eta-\sigma\omega$; $\phi\rho\alpha-\zeta\omega$, $\phi\rho\alpha-\sigma\omega$; $\alpha\nu\tau-\omega$, $\alpha\nu\tau-\sigma\omega$.

Certain verbs in $-\omega$ reject one σ ; others form the future in $-\xi\omega$; $\omega\lambda\alpha-\omega$ makes $\omega\lambda\alpha-\sigma\omega$; but $\omega\rho\alpha-\omega$, $\omega\rho\alpha-\xi\omega$. Some form the future both in $-\sigma\omega$ and $-\xi\omega$; $\alpha\phi\upsilon-\omega$,

M

$\alpha\phi\upsilon-\sigma\omega$

αφύ-σσω and αφύ-ξω ; ἀρπα-σσω, ἀρπα-σσω and ἀρπα-ξω.

The following verbs change, also, the first letter of the present ; τρέφω, θρέψω ; τρέχω, θρέξω ; τυφώ, θυψώ ; έχω, ἔξω.

Verbs in -λω, -μω, -νω, -ρω, admit not of the characteristic σ, but indicate their future time by making a long or dubious syllable short, by taking away one vowel from a diphthong, or dropping a consonant ; πλύνω, πλύνω ; κρίνω, κρίνω ; φαίνω, φανώ ; πείρω, πέρω ; ψάλλω, ψάλω ; τεμνώ, τεμώ.

On the contrary, verbs contracted form the future by changing α and ε into η, and ο of derivatives into ω ; φιλέω, φιλησώ ; τιμαίω, τιμησώ ; χρύσσω, χρύσωσώ, from χρυσός : but αἶρω being primitive, retains ο, αἰροσώ.

If ρ or a vowel precedes α in the penultima, it is long ; εἶω, εἶσώ ; πείρω, πείρῶσώ. Many verbs, however, retain the short vowels

vowels α, ε, ο. Some have a double future, the vowel long or short: some insert υ; thus πλευσω from πλεω; καυσω from καιω; κλαυσω from κλαιω; χεω, *fundo*, has both χευσω and χεσω.

These observations seem sufficient for your lordship's present purpose; a more perfect knowledge of these minutiae will come better by reading than by rules.

The persons in each number are formed exactly as in the present ⁸; so likewise are the several moods; λεξ-ω, λεξ-οιμι, λεξ-ειν; no imperative; λεξ-ων.

The aorist or indefinite tense (tempus) is formed from the future by changing ω final into α, and prefixing to the indicative, but to no other mood, the augment, as in

⁸ The Ionians, as usual, prefix their favorite ε to -ω, -εις, &c. and the Dorians, instead of -ετον in the dual, &c. have -ειτον. Plural -εμες or -ευμες, -ειτε, -ευτε or -ευσι.

the imperfect ; ελεξ-α. -ας, -ε. Dual -ατον, -ατην. Plur. -αμεν, -ατε, -αν ⁹.

The subjunctive is the same as in the future. The optative differs only in having α, which is characteristic of this time, instead of ο ; λεξ-αιμι, -αις, -αι. Dual -αιτον, -αιτην. Plur. -αιμεν, -αιτε, -αιεν ¹⁰.

The infinitive ends in -αι ; λεξ-αι. The imperative in -ον ; λεξ-ον, -ατω. Dual -αλον, -αλων. Pl. -ατε, -ατωσαν ¹¹. The participle in -ας ; λεξ-ας, α-σα, -αν, Dorice -αις, -αισα, -αν.

The Athenians, as was observed to your lordship in a former letter upon the Greek tenses, formed their future in a manner

⁹ The poets, as in the imperfect and Attic aorist, have -ασκον, -ασκες ; and, with the Ionians, in the 3d person -ασκε. The Boeotians in 3d plur. -ασαν.

¹⁰ The Æolians for -αιμι, &c. use -εια, -εια, -ειε. Dual -ειατον, -ειατην. Plural -ειαμεν, -ειατε, -ειαν ; of which the Athenians had -ειας, -ειε, and -ειαν.

¹¹ For -ατωσαν the Athenians have -αντων, as in the present, for -ετωσαν, -οντων.

very different from the Ionians. The former shorten the penultima, as from $\tau\bar{\iota}\omega$, $\tau\acute{\iota}\omega$: they, therefore, change η , ω , $\alpha\iota$, $\alpha\upsilon$, into α , and reject ϵ from the diphthongs $\epsilon\iota$ and $\epsilon\upsilon$; but before the liquids λ , μ , ν , ρ , change ϵ of dissyllables into α , and of polysyllables into ϵ ; $\sigma\eta\pi\omega$, $\sigma\alpha\pi\omega$; $\tau\rho\omega\gamma\omega$, $\tau\rho\alpha\gamma\omega$; $\kappa\alpha\iota\omega$, $\kappa\alpha\omega$; $\pi\alpha\upsilon\omega$, $\pi\alpha\omega$; $\lambda\epsilon\iota\pi\omega$, $\lambda\iota\pi\omega$; $\epsilon\rho\epsilon\upsilon\gamma\omega$, $\epsilon\rho\upsilon\gamma\omega$; $\sigma\pi\epsilon\iota\rho\omega$, $\sigma\pi\alpha\rho\omega$; $\alpha\chi\epsilon\iota\rho\omega$, $\alpha\chi\epsilon\rho\omega$.

In words of two syllables ϵ is changed into α ; as $\omega\lambda\epsilon\kappa\omega$, $\omega\lambda\alpha\kappa\omega$; $\varsigma\epsilon\lambda\lambda\omega$, $\varsigma\alpha\lambda\omega$: except $\beta\lambda\epsilon\pi\omega$, $\lambda\epsilon\gamma\omega$, $\phi\lambda\epsilon\gamma\omega$, which are the same as in the present.

In words of two or three consonants the last is frequently dropt; as $\psi\alpha\lambda\lambda\omega$, $\psi\alpha\lambda\omega$; $\tau\upsilon\pi\acute{\iota}\omega$, $\tau\upsilon\pi\omega$; $\mu\alpha\rho\pi\acute{\iota}\omega$, $\mu\alpha\rho\pi\omega$: but $\tau\epsilon\rho\pi\omega$, $\tau\alpha\rho\pi\omega$. If dissyllables begin with long vowels, they are retained in the Attic future, as in the verbs $\eta\delta\omega$ and $\acute{\alpha}\delta\omega$. Some change ω into ϕ , others into β ; as $\beta\alpha\pi\acute{\iota}\omega$, $\beta\alpha\phi\omega$; $\beta\lambda\alpha\pi\acute{\iota}\omega$, $\beta\lambda\alpha\beta\omega$. Some change χ , σ , and ζ , into γ ; $\psi\upsilon\chi\omega$, $\psi\upsilon\gamma\omega$; $\omicron\rho\upsilon\sigma\omega$, $\omicron\rho\upsilon\gamma\omega$; $\kappa\rho\alpha\zeta\omega$, $\kappa\rho\alpha\gamma\omega$: but $\phi\rho\alpha\zeta\omega$, $\phi\rho\alpha\delta\omega$.

The

The persons of this time differ from the present indicative and the Ionic future; λεγ-ω, -εις, -ει. Dual -ειτον. Plural -ομεν, -ειτε, -ουσι.

Hence an Attic aorist is formed, in like manner as the imperfect, from the present, changing the termination -ω into -ον, and prefixing the augment, ελεγον; it is in number and person the same as the imperfect, and the terminations of the other moods are exactly the same as in the present, or the Ionic future.

The perfect, like the first aorist, has the augment prefixed, and ends in α; but with the augment it often repeats the first letter of the verb, as λεγω, λελεχα, and changes σ of the future into κ; and in the following verbs ending in -λω, -μω, -νω, -ρω, it changes -ω into -κα, and ε of the penult into α; φιλεω, φιλησω, πεφιληκα; ψαλλω, ψαλω, εψαλκα; νεμω, νενεμηκα; κρινω, κεκρικα; σπειρω, εσπαρκα: ψ of the future is changed into φ, and ξ into χ; γραφω, γραψω, γεγραφα; λεγω, λεξω, λελεχα.

Dis-

Diffyllables in *-εινω, -ινω, -υνω*, lose *ν* in the præterit; and verbs having *μω* in the future insert *η* between *μ* and *κα*; *τεινω, τεινω, τετακα*; *κρινω, κερικα*; *θυνω, τεθυκα*. Some admit of contraction, as *καλεω, καλησω, κεκληκα*.

The perfect is always longer by one syllable than the future, from whence it is taken; and never consists of fewer than three syllables, except in the irregular *οιδα* from *ειδω*.

In like manner, the plusquam perfect is formed from the perfect by prefixing the augment to the augmented perfect, and changing the final *α* into *ειν*, as from *λελεχα, ελελεχειν*.

The persons of *λελεχα* are *-ας, -ε*. Dual *-ατον*. Plur. *-αμεν, -ατε, -ασι*: the penult of the third person plural being taken from the auxiliar *-εισι* is always long; for *-ασι* the Bœotians read *-αν*, the Dorians *-αντι*.

The

The persons of the plusquam perfect are
 -ειν; for which the Athenians use -η, and
 the Ionians -εα: second person -εις: third
 -ει, Attice -η, Ionice -εε. Dual -ειλον, -ειλην.
 Plur. -ειμεν, -ειτε, -εισαν, Attice -εσαν.

The subjunctive, optative, and impera-
 tive have the same terminations in form,
 and person, and number, as in the present
 or future times; λελεχ-ω, λελεχ-οιμι, λε-
 λεχ-ε.

It may not be improper to observe here;
 that, although it should seem as if our
 wishes were only for the present or the fu-
 ture, it is evident that time past admits of
 an optative mood. The man who expected
 the return of his son from the Olympic
 games, wished for what was past—"that
 my son may have been the conqueror;" in
 Greek, εἴθε ὁ υἱός μὲ νενίκηται.

The Greeks, also, make use of a perfect
 as well as present, or rather an imperfect
 imperative, with this difference, as ἡ θύρα
 κλειδω is, *shut the door*; ἡ θύρα κεκλειδω
 is,

is, *let the door be shut*: the one orders the door to be shut, the other speaks of it as already shut.

The infinitive is taken from the auxiliar, and ends in *-ναι*, *λελεχεναι*. Former participles in this voice having made their termination in *-ων* and *-ας*, this terminates in *-ως*, *λελεχ-ως*, *-υια*, *-Ω*. But the Æolians use the termination in *-ν*.

I believe your lordship will think this letter to be, as indeed it is, of a sufficient length; and, therefore, you will easily forgive me, if I make the passive voice the subject of my next, and add no more at present than that

I AM, &c.

N LETTER

L E T T E R IX.

MY LORD,

YOUR lordship having acquired a perfect knowledge of the auxiliary verb *εμι*, and the formation of verbs in the active voice, will not find it very difficult to form the passive and middle voices. The progression is natural and easy, and the several parts rise out one from another with a justness and propriety that will make the pursuit after the origin and structure of the Greek language extremely agreeable.

Take the *-ομαι* of the auxiliar, as in *εσ-ομαι*, and affix it to the radical letters *λεγ-* and it becomes the first person of the passive; and every person in every mood of the present passive is exactly the same with
that

that of the future in the assisting verb †, substituting λεγ- for -ες, λεγ-ομαι, λεγ-ωμαι by analogy; λεγ-οιμην, λεγ-εσθαι, λεγ-ομε-
ν^Q.

The imperative in all contracted verbs is formed by rejecting the termination -μαι; φιλε-(μαι); τιμω-(μαι); χρυσε-(μαι). In other verbs, for -μαι take -υ; λεγ-ομαι, λε-γε; τυπλο-μαι, τυπιε, τυπι-εσθω. Dual τυπι-εσθον, τυπι-εσθων. Plur. τυπι-εσθε, τυπι-εσθω-σαν.

The contractions are the same in the passive as in the active voice.

The imperfect passive is formed from the auxiliar ην and ημην, preserving the augment of the active voice, ετυπλο-μην: the second person, which has one syllable less

† The Athenians for -η in the second person use -ει, as in ειμι, εις, or ει, τυπι-ει: the Ionians -εαι, τυπι-εαι: for τυπι-ομεθα, in the plural, the Ionians and Dorians have τυπι-ομεσθα.

than the first ², changes -ομην into -ε, ε-τυπλ-ε ³: the third person into -ετο, ε-τυπλ-ετο. The dual ends in -ομεθα, -εσθον, -εσθην, ε-τυπλ-ομεθα, ε-τυπλ-εσθον, ε-τυπλ-εσθην, which is always the case when the first person singular ends in -μην. The first and second persons plural, as in the present, end in -ομεθα, -εσθε, ετυπλ-ομεθα, ετυπλ-εσθε: the third person is made by adding -το to the the active, ετυπλον-το. The present and imperfect are the same in the middle as in the passive voice.

The future time in the passive and middle voices is expressed by a greater variety of words than any other time. The first and most simple variation from the active is the first future (so called) of the middle

² In general, when the first person passive has one syllable more than is in the active, the second person is of equal length with the active, or has one syllable less than the first person passive.

³ For ετυπλ the Dorians use ετυπλεν. The Ionians and poets insert σι, τυπλεσκει, τυπλεσκετο, τυπλεσκοντο.

voice, which is made by adding the passive termination *-μαι* to the active, and changing *ω* into *ο*, *τυψ-ω*, *τυψ-ομαι*. The second future, or rather the future of the Attic dialect in the middle voice, is, in like manner, formed from the same time in the active, by changing *-ω* into *-εμαι*, *τυπ-ω*, *τυπ-εμαι*. The Greeks having made use of *τυψω*, *τυφομαι*, formed a paulo post futurum by prefixing what is called the Attic reduplication to the latter, *τε-τυφομαι*. For a farther change and variety, the radical letters *ω* and *τ* are both aspirated, as is the former (*ω*) in the perfect time of the active voice, and both of them (*ω*, *τ*) in the perfect and aorist, called by grammarians the first aorist, of the passive voice. To these letters, when aspirated, affix the future of the auxiliar (*εσομαι*) changing *ε* into *η*, and you have the passive future, called the first future, *τυφθ-ησομαι*. The second or Attic future is made from the active of the same time by changing *-ω* into *-ησομαι*, *τυπ-ω*, *τυπ-ησομαι*. The other moods, numbers, and persons are the same with those of the auxiliar *εσομαι*: *τυπθεμαι* retains *ε* in the first

first person singular, dual, and plural; also in the third plural; the second singular is τυπ-η; in all the other persons ε changes into ει, τυπ-εῖται, &c.

The passive aorist is made from the future of the same voice by prefixing the augment, and changing the future termination -ησομαι into -ην; from τυφθ-ησομαι, ε-τυφθ-ην; from τυπ-ησομαι, ε-τυπ-ην. The persons, in every number, have the same terminations with the auxiliary imperfect -ην. The subjunctive ends in -ω, τυφθ-ω, τυπ-ω; the optative in -ειην, τυφθ-ειην, τυπ-ειην. The numbers and persons are as in εἰην from εἰμι. The imperative ends in -ητι, τυφθ-ητι, τυπ-ητι, -ητω. Dual -ητον, -ητων. Plur. -ητε, -ητωσαν. The infinitive, as usual, ends in -ναι, τυφθ-ηναι, τυπ-ηναι. The participle in -εις, -εισα, -εν, τυφθ-εις, τυπ-εις.

The aorist of the middle voice is formed from the active by affixing only a passive termination; from ετυψα, ετυψα-μην; from

ετυπθ-ν,

ΕΤΥΠΟ-ν, ΕΤΥΠΟ-μην. The subjunctive of the
 aorist middle is formed, like all others, by
 assuming -ωμαι, τυψ-ωμαι, τυπ-ωμαι. The
 optative of ετυψαμην is τυψαιμην: the num-
 bers and persons are the same with those in
 -ιμην, retaining α in every place before (ι).
 The optative of ετυπ-ομην is τυπ-οιμην.
 The imperative ends in -ε and -αι. τυπ-ε,
 numbers and persons as in the present,
 τυψ-αι, -ασθω. Dual -ασθον, -ασθων. Plural
 -ασθε, -ασθωσαν. The infinitive τυψ-ασθαι,
 τυπ-εσθαι. The participle τυψ-αμεν, τυπ-
 ομεν.

The perfect and præterperfect times of
 the middle voice are formed from the ac-
 tive; 1. by taking away the aspirate, as in
 τετυπα, ετετυπεν; 2. by changing ε into ο,
 and restoring the last consonant of the pre-
 sent, as in λεγω, which is in the perfect
 active λελεχα, in the middle λελογα; from
 ποιω, perfect active πεπικα, πεποιθα; 3.
 α of the present is sometimes retained,
 sometimes changed into η, ψαλλω, εψαλκα,
 εψαλα; θαλλω, τεθαλκα, τεθηλα; φαινω,
 πεφηνα. The numbers, and persons, and
 modes

modes are the same as in the active. The perfect passive, also, is formed from the active by taking away the aspirate, or, more generally, by restoring the consonant of the present, and adding the passive termination -μαι, τετυμμαι, euphoniæ gratiâ, for τετυπμαι, λελεγμαι; κ of the active is rejected, and σ often assumed, as παιδω, πεπεικα, πεπεισμαι: here the penult is long, and yet σ is assumed; in general, if the perfect active end in -κα, and the penult is long, -κα is turned into -μαι, νε-νοη-κα, νε-νοη-μαι; but if the penult is short, σ is inserted before -μαι, γε-γελα-κα, γε-γελασμαι; except λελυμαι, τεθυμαι, where υ is short. If the perfect active end in -φα, or have γ or κ before α, the passive is formed with μμ, τετυφα, τετυμμαι. If the active ends in -χα, the passive has -γμαι, νενυ-χα, νενυ-γμαι. If ρ or λ precedes the last syllable in the active, -κα is converted into -μαι, εψαλ-κα, εψαλ-μαι; also in verbs in -νω, κρινω, κεκει-κα, κεκει-μαι; πλυνω, πεπλυμαι. The second person singular ends in -σαι; the third in -ται, τετυψαι, τετυπται; λελεξαι, λελεχται; τετυμμεθον, τετυφθον;

δον; λελεγμεδον, λελεχδον. The plural τετυμμεδα, τετυφδε: and for the third person, the participle joined with the auxiliar, τετυμμενοι εισι. The reason is, because the third plural should naturally be made by inserting -ν before -ται of the singular; but it is impossible to pronounce τετυπνίαι, γε- γραπνίαι, &c. and, therefore, this person is made with the participle and assisting verb, as before observed.

The præterperfect is formed from the perfect by changing the final -μαι into -μην, and prefixing the augment; ετετυμμην, ετε- τυψο, ετετυπλο. Dual ετετυμμεθον, ετετυφθον, ετετυφθην. Plural ετετυμμεθα, ετετυφθε, τε- τυμμενοι ησαν. The subjunctive and opta- tive moods are supplied by the participle and auxiliar, τετυμμενῶ, τετυμμενῶ ειν. The imperative τετυψο, τετυφθω. Dual τε- τυφθον, τετυφθον. Plural τετυφδε, τετυφθω- σαν.

What remains concerning verbs will be explained to your lordship in one short let- ter more. After this, some few observa-

tions upon the idiom of the Greek tongue will be laid before you, and then you will find much abler masters in the Greek authors themselves, than in any modern grammarian or critic, and be most amply recompensed for all your pains.

I AM, &c.

LETTER

L E T T E R X.

MY LORD,

FROM verbs ending in -εω, -αω, -οω, -υω, arise verbs which in the present, imperfect, and second aorist (as it is called) only, have a different form, by assuming μι with a long vowel preceding it in the present active, which vowel is preserved in each person singular; θεω, τιθ-ημι, τιθ-ης, -ησι. Dual -ετον. Plur. -εμεν, -ετε, εσι, and Ionice -εασι. Σταω, ισ-ημι, -ης, -ησι. Dual -ατον. Plur. -αμεν, -ατε, -ασι. Δοω, διδ-ωμι, -ως, -ωσι. Dual -οτον. Plur. -ομεν, -οτε, -εσι. Ζευγν-υμι, -υς, -υσι. Dual -υτον. Plur. -υμεν, -υτε, -υσι. The imperfect επιθην, ισ-ην. Εδιδ-ων, -ως, -ω. Dual -οτον, -οτην. Plur. -ομεν, -οτε, -οσαν. Εζευγν-υν, -υς, -υ. Dual -υτον, -υτην. Plur. -υμεν, -υτε, -υσαν. The sub-

junctive ends, as in all other verbs, in -ω; τιθ-ω, ἰς-ω, δίδ-ω. The optative, τιθ-ειν, ἰς-αιν, δίδ-οιν. The imperative, τιθ-ετι, ἰς-αθι, δίδ-οθι, ζευγν-υτι. The infinitive, τιθ-εναι, ἰς-αναι, δίδ-οναι, ζευγν-υναι. Participles, τιθ-εις, ἰς-ας, δίδ-υς, ζευγν-υς.

The passive and middle form the present in -μαι; the imperfect in -ν; τιθε-μαι, -σαι, -ται. Dual -μεθον, -σθον. Plur. -μεθα, -σθε, -νται. Ἰστα-μαι, -σαι, -ται, &c. δίδο-μαι, ζευγνυ-μαι. Imperfect, ετιθεμην, ἰσταμην, εδιδομην, εξευγνυμην: the persons -μην, -σο, -το. Dual -μεθον, -σθον, -σθην. Plur. -μεθα, -σθε, -ντο. The subjunctive assumes -ωμαι. The optative, -ειμην, -αιμην, -οιμην. The imperative ends in -σο; the infinitive in -σαι; the participle in -μεν.

The second aorist of the active is the same with the imperfect, omitting the second syllable in εθην and εδων, changing (ι) into ε in ἔστην. The subjunctive ends in -ω; the optative in -ειν, -αιν, -οιν. The imperative, δες, ἔσθι, δος. Infinitive, δειναι, ἔσθηναι, δειναι. Participles δεις, ἔας, δυς.

The

The second aorist in the middle voice is formed from the active, by changing -ν into -μην, with a short vowel prefixed, ετ-
 ἴθην, ἐτ-αμην, ἐδ-ομην. The subjunctive ends in -ωμαι; the optative in -ειην, -αμην, -οιην; the imperative in -σο; the infinitive in σθαι; the participle in -μεν.

The verb εἰμι, signifying *to go*, differs from εἰμι, *I am*; the former retaining ι in every person; εἰμι, εἰς vel εἰ, εἰσι. Dual ἵτον. Plur. ἴμεν, ἴτε, ἴσι, Ionice ἰασι. Imperfect, εἶν, εἶς, &c. Subjunctive, ἦω; optative, εἶην; imperative, ἴθι, infinitive, ἵναι; participle, ἵων. From the perfect obsolete εἶκα comes the plusq. perfect εἶκεν, Attice ἦκεν: aorist, εἶσα, ἴον: future, εἰσομαι, &c. φημι, from φαω, is conjugated like ἵστημι, ἵσταμαι: ἵημι, *to send*, is compounded of ι and εω, as σταω, ἵστημι: ἵημι, *to sit*, is derived from εω, ἕεμαι, contracted ἦμαι. In like manner, from κέω, κέεω, κενῆμι, κέεμαι, κειμα; ἴσῆμι, *to know*, from ἴσαω.

Some other verbs in -αω, -εω, -οω, -υω, form another first person present [such is the
 the

the copiousness of the Greek tongue] from the future, by inserting κ after σ to distinguish the times; 1st per. pres. $\gamma\eta\rho\alpha\text{-}\omega$, fut. $\gamma\eta\rho\alpha\text{-}\sigma\omega$, 1st pres. $\gamma\eta\rho\alpha\text{-}\sigma\kappa\text{-}\omega$. $\text{Α}\rho\epsilon\omega$, fut. $\alpha\rho\epsilon\sigma\omega$, pres. $\alpha\rho\epsilon\sigma\kappa\omega$. $\text{Β}\omega$, $\beta\omicron\sigma\kappa\omega$. $\text{Μ}\epsilon\theta\upsilon\omega$, $\mu\epsilon\theta\upsilon\sigma\kappa\omega$. $\text{Θ}\omega$, $\theta\upsilon\eta\sigma\omega$, $\theta\upsilon\eta\sigma\kappa\omega$. These, like the verbs in $\text{-}\mu\iota$, have the reduplication often prefixed; $\delta\rho\alpha\omega$, $\delta\iota\delta\rho\alpha\sigma\kappa\omega$. $\Gamma\omega$, $\gamma\iota$ or $\gamma\iota\text{-}\gamma\eta\omega\sigma\kappa\omega$, *cognosco*, *I know*. They sometimes change the vowel in the penult, $\kappa\upsilon\omega$, $\kappa\upsilon\eta\sigma\omega$, $\kappa\upsilon\iota\sigma\kappa\omega$; $\mu\omicron\lambda\omega$, $\mu\omicron\lambda\eta\sigma\omega$, $\mu\omicron\lambda\iota\sigma\kappa\omega$.

Most verbs are defective; and many form times or tenses from verbs of like signification, but different terminations. The future and aorist of $\alpha\gamma\alpha\mu\alpha\iota$ is from $\alpha\gamma\alpha\zeta\omicron\mu\alpha\iota$: the future of $\alpha\gamma\eta\upsilon\mu\iota$ from $\alpha\gamma\omega$, &c. &c. as in the following table:

$\text{Α}\gamma\alpha\mu\alpha\iota$	$\alpha\gamma\alpha\zeta\omicron\mu\alpha\iota$, fut. a.
$\alpha\gamma\eta\upsilon\mu\iota$	$\alpha\gamma\omega$, f.
$\alpha\acute{\iota}\rho\epsilon\omega$	$\acute{\epsilon}\lambda\omega$, a. 2.
$\alpha\iota\sigma\theta\alpha\omicron\mu\alpha\iota$	$\alpha\iota\sigma\theta\epsilon\omicron\mu\alpha\iota$, f.
$\alpha\lambda\iota\sigma\kappa\omega$	$\acute{\alpha}\lambda\omega$, f. p.
$\acute{\alpha}\mu\alpha\rho\tau\alpha\eta\omega$	$\acute{\alpha}\mu\alpha\rho\tau\epsilon\omega$, f. p.
$\alpha\pi\epsilon\chi\theta\alpha\omicron\mu\alpha\iota$	$\alpha\pi\epsilon\chi\theta\epsilon\omicron\mu\alpha\iota$, f.
$\alpha\upsilon\zeta\alpha\eta\omega$	$\alpha\upsilon\zeta\epsilon\omega$, f. a.
$\alpha\chi\theta\omicron\mu\alpha\iota$	$\alpha\chi\theta\epsilon\omicron\mu\alpha\iota$, f. a.

$\text{Β}\alpha\iota\eta\omega$

[III]

Βαίνω	βαω, βω, f. p.
βλατάνω	βλατ-εω, -ω, f.
ββλομαι	ββλεομαι, f. p.
βρωσκω	βρωμι, f. p.
Γαμέω	γαμω, f. a.
γηρασκω	γεραω, f.
γιγνομαι	γενεω, f. p.
γινομαι	
γιγνωσκω	γνωω, f. p.
Δαίω	δαεω, f. M. p. P.
δακνω	δηκω, a. 2. p.
δοκεω	δοκω, f. a. p. P.
Ερχομαι	ελευθω, f. a. 2. p. M.
ευρισκω	ευρεω, f. p. a. 2.
εχω	σχεω, a. 2. p.
Ζευγνυμι	ζεугω, f. p.
ζωννυω	ζωω, f.
Θελω	θελεω, f.
θνεσκω	θεινω, θν-αω, -ω, f. a. 2. p.
Ίκνεομαι	ϊκομαι, f. a. 2. p.
ιλασκομαι	ϊλαομαι, f.
Κυλινδω	κυλιω, f.
Λατχανω	ληχω, f. a. 2. p.
λαμβάνω	ληβω, f. a. 2. p.
λανθανω	ληθω, f. i. M. a. 2. p. P.
Μανθάνω	μαθεω, f. a. i. p.
μαχομαι	μαχεομαι, f. a. p.
μελομαι	μελεω, f. p. P.

μιμνησκω

μιμνησκω	μναιομαι, f. a. p. P.
μιγνω	μιγω, f. a. 2. P.
Οιχομαι	οιχεομαι, p. a. 2. M.
οιμαι	οιεομαι, f. a. 1. P.
ολλυ-ω, μι	ολεω, f. p.
ομνυ-ω, μι	ομοω, f. p.
Πασχω	{ ωθηθω, a. 2.
	{ ωπονεω, p. M.
πηγνυ-ω, -μι	πηγω, f. p. a. 2. P.
πινω	{ ποω, f. p.
	{ πιω, a. 2.
πιπιω	πιλω, p.
πυνθανομαι	πευθομαι, f. p.
Ρεω	ρυεω, f. a. p.
ρηγνυ-ω, -μι	ρηγω, f. a. 2. p. P. M.
ρωννυ-ω, -μι	ρωω, f. p. P.
Σθεννυ-ω, -μι	σθε-ω, -μι, f. a. 2.
σπενδω	σπειδω, f.
ςροννυ-ω, -μι	ςρωω, f.
Τανυω	ταω, f. p.
Τεμνω	{ τμηγω, f. a. 2.
	{ τμαω, a. 2. p.
τρεχω	δρεμω, a. 2. f. 2. p.
τυγχανω	τευχω, f. 1. M. a. 2. p.
Φερω	{ οιω, f.
	{ ενεχω, p. M.
φθανω	φθαω, f. φθημι, a. 2.

Your lordship will acquire these and all the other peculiarities by constantly reading the Greek authors ;

Exemplaria Græca

Nocturnâ versate manu, versate diurnâ.

HOR.

In every language comparisons of adjectives, and times in verbs, are frequently defective ; and, therefore, in writing Greek or Latin, great care should always be taken NOT TO FORM THEM FROM ANALOGY, NOR TO USE ANY WORD, IN ANY DEGREE, ANY NUMBER, TIME, MODE, OR CIRCUMSTANCE, WITHOUT CLASSICAL AUTHORITY.

I AM, &c.

P

LETTER

LETTER XI.

MY LORD,

ALL that remains of grammar will be acquired with more ease, certainty, and expedition by reading the purest writers, than by general rules with a multitude of exceptions. Master as you now are of all grammatical inflexions, when you have the *copia verborum*, you will soon learn the idiom and syntaxis of the Greek tongue from a constant use of the best authors. The radical or primitive Greek words are few, and may be learned from a good vocabulary, or the *Janua Linguarum Commenii*. The prepositions, with their powers in regimen and composition, constitute the copiousness of this language; and it will be necessary, as you read, to remark, with diligence, the change they occasion in the cases of nouns, and the sense of words.

To

To relieve you, however, at first setting out with a Greek author in your hand, observe,

1. The relative and antecedent may have the same case; τοῖς χρώμασι οἷς ἔχω, *iis utor, quibus (pro quæ) habeo, I make use of what I have*: to which may be referred τοιοῦδ' οἷος ὁράς, *talis qualis (pro qualem) vides*, Theoc. xxii. 59.

2. A noun in the neuter gender, when plural, may be constructed with a verb in the singular; ζῶα τρεχεῖ pro τρεχέσι, *animalia currunt, animals run*.

3. The genitive is often used where the Latin admits only of an ablative; ἐμὲ παρόντος, *me præsentæ*, called the ablative absolute. It is, likewise, used after comparatives and superlatives; σταχάνης δικαιότερος, *trutinâ justior, more even than a balance*; βελτίς τῶ ἀπάντων, as in English, *best of all*. It is used, also, with the assisting verb, as τῶτων ἐστὶν ὁ Πλάτων, *Plato is one of those*. Nouns of time, part, price, materials, are often in the genitive; νυκτός καὶ

ἡμέρας πᾶσθαι, *he studies night and day*;
 ἐπὶ τῷ οἶνῳ, *he drank of the wine*; ὠνήσα-
 μην δύο ὀβολῶν, *I bought of (for) two oboli*;
 πεποιηται λίθῳ, *it is made of stone*. Many
 adverbs require a genitive; ἄλῃς, *satis*,
enough; ἐνεκα, *causâ*, χάριν, *gratiâ*, *on ac-*
count of; δίκην, *instar*, *like*; ἀνευ, *sine*, *with-*
out; πλὴν, *præter*, *besides*; μεταξύ, *interim*,
 παρεργον, *obiter*, *by the by*; εὐθύ, *rectâ*,
straightway; πορρω, *procul*, *far*; ἀπο *pro*
 ἀποθεν, *procul ab*, *far from*; μέχρι, *usque*,
until; ἔξω, *extra*, *without*; χωρὶς, *sine*, *with-*
out; and other adverbial loci, *adverbs of place*;
 πῶς, *ubi*, *where*; ποθεν, *unde*, *from whence*;
 φευ, *heu*; ὦ, ὄ; βάβαι, *papæ*; ἥρακλεις, *her-*
cule, οἱμοι, *hei mihi*; and other exclamations.
 The prepositions ἐξ, ἀ, *from*; ἀντι, *pro*,
for; πρὸς, *ante*, *before*; ἀπο, ἀ, *from*; go-
 vern the genitive: ὑπὲρ, κατὰ, δια, μετα,
 govern a genitive and accusative: ἐπὶ, πρὸς,
 ὑπο, ἀμφι, περὶ, παρὰ, genitive, dative,
 and accusative.

Very many are the verbs which require
 a genitive, and especially most of those
 which express any affection of the mind;

as *ερω, επιθυμω, θαυμαζω, &c.* *verba sentiendi, verbs of perceiving*; *curandi, ordering*; *aggrediendi, accosting*; *conandi, attempting*; *persequendi, pursuing*; *participandi, participating*; *privandi, depriving*; *adsequendi, attaining*; *negligendi, neglecting*; *frustrandi, frustrating*; *damnandi, condemning*; *accusandi, accusing*; *dominandi, governing*; *diffidendi, separating*; *ignoscendi, pardoning*; *parcendi, sparing*; *cessandi, yielding*; *linquendi, leaving*; *copiæ aut inopiæ, plenty or want*: as, also, many adjectives; *αξιος, αναξιος, απειρος*. Verbal nouns in *-ιμος*, and those which have a privative, as *αθεατος της αληθειας*, *not seeing of the truth*, for *who seeth not the truth*. The genitive of the pronoun is constructed with the nominative of any other noun; *πατερ μου, pater mei, pro pater meus, my father*; *φίλος ημων, amicus nostrum, pro noster amicus, our friend*.

Verbs of adoration, intreaty, admonition, fighting, discoursing, following, attaining, and also verbs compounded of *συν* or *ομν*, require a dative. Where, likewise, in a
passive

passive sense, the cause, instrument, or mode of action is expressed, a dative is required; *πεποινηται μοι, pro υπο εμε, it was made by me; αγνωστον τοις πολλοις, unknown to the many; φθονω ταυτα ποιει, envy hath done this; απεκλεινε τω ξιφει, slew with the sword; τινι τροπω γραφεις, quod modò scribis, how do you write?* The verbs *αμφισβη-τεω* or *-τῶ, dubito, I doubt; μετεχω, participo, I participate; κοινωνω, communico, I communicate; συγχιωσκω, ignosco, I pardon; φθονω, invideo, I envy; and the impersonal verbs δει, oportet, it behoveth; μετεστι, adest, is present; μελει, curæ est, it concerns; μεταμελει, pœnitet, it repenteth; require a dative. The prepositions *εν, in; συν, cum, with, govern the dative; εν οικῳ, in domo, in the house; συν Θεῳ, cum Deo, with God: also παρ, juxta, nigh; παρ, apud, at; επι, propter, for; περι, pro, for; υπο, sub, under.**

The noun is in the accusative when it is constructed with a verb of the same name; *τοιετας γαμους γαμων, tales nuptias iniens, contracting such nuptials; αδικῶ σε αδικειαν, afficio te injuriâ, I injure you. Verbal nouns*
in

in -εον have an accusative; γραπτεον εμοι επισολην, *scribendum est mihi epistolam, to be written to me a letter.* The Athenians made use of the accusative instead of the genitive; αποστερω σε τα χρηματα pro των χρηματων, *privo te pecuniis, I deprive you of money.* Sometimes, instead of the dative, οια με ποιειν pro εμοι, *qualia mihi facis, what you do unto me.* The prepositions εις, vel ες, *in, ad, to*; ανα, *per, by*; κατα, *secundum, according to*; δια, *propter, for*; μετα, *post, after*; παρα, *ad, to, præter, except*; επι, *ad, to, in*; περι, *circa, about*; υπο, *sub, under*; υπερ, *supra, above*; govern an accusative.

The infinitive has sometimes the nominative, sometimes the accusative in construction with it; φησιν αυτος αιτιος γεγενησθαι, *dicit se auctorem fuisse, he says that he was the author.* The infinitive, as in French, is often used for the noun, and that in every case distinguished by the article; το λαλειν, *le parler, to speak to him*; εισηλθε τε μειναι συν αυτοις, *he entered in to tarry with them*; τω δε χαιρειν ευδος επεται

το θαυμαζειν, *proprius sequitur gaudium admiratio, admiration quickly succeeds to joy*; κατα το δυνασθαι και ειδεναι, *according to power and skill. The participle is used for the infinitive in verbs importing perseverance, desisting, and affections of the mind*; αγαπων με διατελει, *amare me perge, continue to love me*; & παυσομαι φιλων, *non cessabo amare, I will not cease to love*; μεμνημαι ιδων, *memini vidisse, I remember to have seen*; & συνιεσαν ματην πονοντες, *non intellexerunt se frustra laborare, they did not know that they laboured in vain.*

If your lordship will agree with me in the same conclusion, “that we have not “laboured in vain,” I have gained the only point I aimed at in these letters, and shall ever remain,

MY LORD,

YOUR LORDSHIP'S

most devoted servant,

GREGORY SHARPE.

THE
PARADIGMATA
OF
NOUNS AND VERBS
IN THE
GREEK TONGUE.
ΟΥ ΤΟ ΜΕΓΑ ΕΥ.

PARADIGMATA OF NOUNS.

Article Subj.				Article Præpof.				Pronoun Demonstrative.			
SING.				SING.				SINGULAR.			
M.	F.	N.		M.	F.	N.		M.	F.	N.	
N. ὁς	ἡ	ο		N. ο	ἡ	ο		N. ὅς	αὐτή	τὸ	
G. ος	ἡς	ος		G. τος	της	τος		G. τὸς	ταύτης	τὸς	
D. ὧ	ἡ	ω		D. τῶ	τῇ	τῷ		D. τὸν	ταύτην	τὸν	
AC. ον	ἡν	ο		AC. τὸν	τὴν	τὸ		AC. τὸν	ταύτην	τὸν	

DUAL.		DUAL.		DUAL.	
N.	ω	N.	τ-ω	N.	τστ-ω
A.	α	A.	τ-α	A.	ταυτ-α
V.	ω	V.	τ-α	V.	τστ-ω
G.	αiv	G.	τ-οiv	G.	ταυτ-αiv
&	οiv	&	τ-οiv	&	τστ-οiv
D.	οiv	D.	τ-α	D.	τστ-οiv
PLURAL.		PLURAL.		PLURAL.	
N.	οι	N.	οι	N.	στ-οι
G.	ων	G.	τ-ων	G.	τστ-ων
D.	οις	D.	τ-οις	D.	ταυτ-οις
Ac.	ες	Ac.	τ-ες	Ac.	ταυτ-ες

Nom. πρωτ-ος, -η, -ον. Gen. -ος, -ης, -ος, &c. as in the Subj. Article.
 Nouns in -ας, -ης, have the gen. -ος; other cases as -η.
 Nouns with δ, θ, ρ, or any vowel before α, have their cases as -η.
 Nouns in -ος have the voc. in -ος or -ε.

SINGULAR.

	M.	F.	N.
Nom.	was	was-α	wav
Gen.	wavī-os	was-ης	wavī-os
Dat.	wavī-i	was-η	wavī-i
Acc.	wavī-α	was-αν	wav

DUAL.

Nom.	} wavī-e	was-α	wavī-e
Acc.			
Voc.			
Gen. & Dat.	} wavī-οιν	was-αιν	wavī-οιν

PLURAL.

Nom.	wavī-es	was-αι	wavī-α
Gen.	wavī-ων	was-ων	wavī-ων
Dat.	was-i	was-αις	was-i
Acc.	wavī-es	was-ας	wavī-α

Some nouns having the gen. in -os have the acc. in -ιν or -υν; οφίς, οφιν; βοτρυς, βοτρυν: σ in the nom. is often rejected in the vocative, and a long vowel converted into a short one.

SINGULAR.

SINGULAR.

	M.	F.	N.
Nom.	εἷς	μία	έν
Gen.	έν-ος	μι-ας	έν-ος
Dat.	έν-ι	μι-α	έν-ι
Acc.	έν-α	μι-αν	έν

DUAL.

δυο δυοιν

PLURAL.

	M.	F.	N.
Nom. Acc. Voc.	τρεις	τρεις	τρια
Gen.	τριων	Dat. τρισι	

SINGULAR.

Nom.	εγω	συ	
Gen.	ε-με	σε	ε
Dat.	ε-μοι	σ-οι	οι
Acc.	ε-με	σ-ε	ε

DUAL.

Nom.	} ν-ωι, -ω	σφ-ωι, -ω	σφ-ωε, -ε
Acc.			
Voc.			
Gen.	} ν-ωιν, -ων	σφ-ωιν, ων	σφ-ωιν, -ιν
&			
Dat.			

PLURAL.

Nom.	ημεις	υμεις	σφεις
Gen.	ημων	υμων	σφων
Dat.	ημιν	υμιν	σφισι
Acc.	ημας	υμας	σφας

THE

THE TIMES AND MODES OF THE ASSISTING VERB.

	INDIC.	IMP.	OPT.	SUBJ.	INFIN.	PART.
Pref.	Εἰμι	ἴσθι	εἶην	ὦ	εἶναι	ὦν
Fut.	εσομαι		εσοιμην		εσ-εσθαι	εσ-ομενος

Imperf. ην

Plusqp. ημην

THE NUMBERS AND PERSONS OF THE VERB ΕΙΜΙ.

INDICATIVE.

SING.		DUAL.		PLURAL.	
ΕΙΜΙ,	ΕΙΣ ΟΓ ΕΙ,	ΕΞΟΝ,	ΕΣΜΕΝ,	ΕΞΕ,	ΕΙΣΙ
ΥΝ,	ΥΣ,	ΗΤΟΝ,	ΗΜΕΝ,	ΗΤΕ,	ΗΣΑΝ
ΗΜΥΝ,	ΗΣΟ,	ΗΣΘΟΝ,	ΗΣΘΗΝ	ΗΣΘΕ,	ΗΝΤΟ
ΟΜΑΙ,	ΟΜΑΙ,	ΟΜΕΘΟΝ,	ΟΜΕΘΑ,	ΕΣΘΕ,	ΟΝΤΑΙ

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IMPERATIVE.

ΕΣΤΙ ΟΓ ΕΣΤΙ ΟΓ ΕΣΟ,	ΕΣΩ	ΕΞΕ,	ΕΞΩΣΑΝ
----------------------	-----	------	--------

OPTATIVE.

ΕΙ-ΗΝ,	ΗΣ,	Η	ΗΜΕΝ,	ΗΤΕ,	ΗΣΑΝ
ΟΙΜΗΝ,	ΟΙΟ,	ΟΙΟΙΟ	ΟΙΜΕΘΟΝ,	ΟΙΣΘΟΝ,	ΟΙΟΝΤΟ

SUBJUNCTIVE.

Ω,	ΗΣ,	Η	ΩΜΗΝ,	ΗΤΕ,	ΩΣΙ
----	-----	---	-------	------	-----

The Formation of VERBS in every Voice, Mode, and Time.

INDICATIVE.	IMP.	OPTAT.	SUBJ.	INFIN.	PART.
Act. pref. τυπῆ-ω	-ε	-οιμι	-ω	-ειν	-ων
Pass. pref. τυπῆ-ομαι	-ε	οιμην	-ωμαι	-εσθαι	-ομενος
Act. imper. ε-τυπῆ-ον					
Pass. M. imp. ε-τυπῆ-ομην					
Act. fut. τυψ-ω		-οιμι		-ειν	-ων
Mid. fut. τυψ-ομαι		-οιμην		-εσθαι	-ομενος
Pass. paulo post. τε-τυψ-ομαι		-οιμην		-εσθαι	-ομενος
Act. aor. ε-τυψ-α	-ον	-αιμι	-ω	-αι	-ας
Mid. aor. ε-τυψ-αμην	-αι	-αιμην	-ωμαι	-ασθαι	-αμενος
Act. Attic. fut. τυπ-ω		-οιμι		-ειν	-ων
Mid. Attic. fut. τυπ-εμαι		-οιμην		-εισθαι	-εμενος
A. Attic. aor. ε-τυπ-ον	-ε	-οιμι	-ω	-ειν	-ων
M. Attic. aor. ε-τυπ-ομην	-ε	-οιμην	-ωμαι	-εσθαι	-ομενος

Pass. Att. fut. τυπ-ησομαι	-ηθι	οιμην	-ω	-εσθαι	-ομενος
Pass. fut. τυφθ-ησομαι	-ητι	οιμην	-ω	-εσθαι	-ομενος
Pass. Att. aor. ε-τυπ-ην	-ητι	ειην	-ω	-ηναι	-εις
Pass. aor. ε-τυφθ-ην	-ητι	ειην	-ω	-ηναι	-εις
Act. perf. τε-τυ-φα	-ε	οιμι	-ω	-εναι	-ως
Act. plusqp. ετε-τυφ-ειν	-ε	οιμι	-ω	-εναι	-ως
Mid. perf. τε-τυπ-α	-ε	οιμι	-ω	-εναι	-ως
Mid. plusqp. ετε-τυπ-ειν	-ε	οιμι	-ω	-εναι	-ως
Pass. perf. τε-τυ-μμαι	-φθ			-φθαι	-μμενος
Pass. plusqp. ετε-τυ-μμην	-φθ			-φθαι	-μμενος

When the perfect ends in -χα, the passive has -γμαι, -ξο, -χθαι; perf. λελεγμαι; imperat. λελεξο; infin. λελεχθαι; fut. λεχθησομαι; aor. ε-λεχθην. See the foregoing letters.

THE TERMINATIONS OF NUMBERS AND PERSONS.

INDICATIVE.

	SING.	DUAL.		PLURAL.	
At. fut.	-ω, -εις, -ει	-ετον, -ειτον	-ετον	-ομεν, -ετε, -εσι	
Perf.	-ον, -εις, -ει	-ειλον, -ειλον	-ειλον	-εμεν, -ειτε, -εσι	
Aor.	-α, -ας, -ε	-ατον, -ατον	-ατον	-αμεν, -ατε, -ασι	
Plusqp.	-ειν, -εις, -ει	-ειν, -ειν	-ειν	-ειμεν, -ειτε, -εισαν	
	-ομαι, -η, -ει	-ομεθον, -εσθον, -εσθον	-εσθον, -εσθον	-ομεθα, -εσθε, -ονλαι	
	-εμαι, -η, -ει	-εμεθον, -εσθον, -εσθον	-εσθον, -εσθον	-εμεθα, -εσθε, -ονλαι	
	-ομην, -ε, -ετο	-ομεθον, -ασθον, -ασθον	-ασθον, -ασθον	-ομεθα, -ασθε, -αλλο	
	-αμην, -ω, -ατο	-αμεθον, -φθον, -φθον	-φθον, -φθον	-αμεθα, -φθε, -μμενοι εισι	
	-μμαι, -ψαι, -πλαι	-μμεθον, -φθον, -φθον	-φθον, -φθον	-μμεθα, -φθε, -μμενοι ησαν	
	-μμην, -ψο, -πλο	-μμεθον, -φθον, -φθον	-φθον, -φθον	-μμεθα, -φθε, -μμενοι ησαν	
	-ην, -ης, -η	-ητον, -ητον	-ητον	-ημεν, -ητε, -ησαν	

I M P E R A T I V E.			PLURAL.	
SING.			DUAL.	
-ε,	-ετω	-ετον,	-ετε,	-ετωσαν
-ον,	-ατω	-ατον,	-ατε,	-ατωσαν
-αι,	-ασθω	-ασθον,	-ασθε,	-ασθωσαν
-ε,	-εσθω	-εσθον,	-εσθε,	-εσθωσαν
-ψο,	-φθω	-φθον,	-φθε,	-φθωσαν
-ηθι,	-ητω	-ητον,	-ητε,	-ητωσαν
O P T A T I V E.				
-οιμι,	-οις,	-οιτον,	-οιμεν,	-οιτε,
-αιμι,	-αις,	-αιτην	-αιμεν,	-αιτε,
-οιμην,	-οιο,	-οιμεθον,	-οιμεθα,	-οισθε,
-ην,	-ης,	-ητην	-ημεν,	-ητε,
S U B J U N C T I V E.				
-ω,	-ης,	-ητον,	-ωμεν,	-ητε,
-ωμαι,	-ης,	-ησθον,	-ωμεθα,	-ησθε,
				-ωσι
				-ωνται

THE FORMATION OF VERBS IN -MI.

INDICATIVE.	IMP.	OPTAT.	SUBJ.	INFIN.	PART.
Act. pref. ἵζ-ημι	-αθι	-αιην	-ω	-αναι	-ας
Pass. pref. ἵζ-αμαι	-ασο	-αιμην	-ωμαι	-ασθαι	-αμενος
Pass. imp. ἵζ-αμην					
Act. imp. ἵζ-ην					
Act. aor. ἐζ-ην	-ηθι	-αιην	-ω	-ηναι	-ας
Mid. aor. ἐζ-αμην	-ασο	-αιμην	-ωμαι	-ασθαι	-αμενος
Act. pref. τιθ-ημι	-ετι	-ειην	-ω	-εναι	-εις
Pass. M. pr. τιθ-εμαι imp. ετιθ-εμην	-εσο	-ειμην	-ωμαι	-εσθαι	-εμενος
Act. imp. ετιθ-ην					
Act. aor. εθ-ην	-εσ	-ειην	-ω	-ειναι	-εις
M. aor. εθ-εμην	-εσο	-ειμην	-ωμαι	-εσθαι	-εμενος

Act. pref. διδ-ωμι	-οθι	-οιην	-ω	-οναι	-εσ
Pass. M. pr. διδ-ομαι	-οσο	-οιμην	-ωμαι	-οσθαι	-ομενος
Pass. imp. εδιδ-ομην					
Act. imp. εδιδων					
Act. aor. εδ-ων	-ος	-οιην	-ω	-εσαι	-εσ
M. aor. εδ-ομην	-οσο	-οιμην	-ωμαι	-οσθαι	-ομενος
Act. pref. δεικν-υμι	-υθι			-υναι	-υς
Pass. M. pr. δεικν-υμαι	-υσο			-υσθαι	-υμενος
Act. imp. εδεικν-υν					
Pass. & M. imp. εδεικν-υμην					

NUMBERS AND PERSONS.

	-ης,	-ησι	-ατον,	-ατον	-αμεν,	-ατέ,	-ασι
ἑξ-ημι,		-ησι	-ατον,	-ατον	-αμεν,	-ατέ,	-ασι
πρ-ημι,	-ης,	-ησι	-ετον,	-ετον	-εμεν,	-ετέ,	-εισι
διδ-ωμι,	-ως,	-ωσι	-οτον,	-οτον	-ομεν,	-οτέ,	-οσι
δεικν-υμι,	-υς,	-υσι	-υτον,	-υτον	-υμεν,	-υτέ,	-υσι
ἑξ-αμαι,	-ασαι,	-αίαι	-αμεθον,	-ασθον,	-αμεθα,	-ασθε,	-ανται
πρ-εμαι,	-εσαι,	-εται	-εμεθον,	-εσθον,	-εμεθα,	-εσθε,	-ενται
διδ-ομαι,	-οσαι,	-οται	-ομεθον,	-οσθον,	-ομεθα,	-οσθε,	-ονται
δεικν-υμαι,	-υσαι,	-υται	-υμεθον,	-υσθον,	-υμεθα,	-υσθε,	-υνται

The Formation of the other Times in every Voice, Mode, Number, Person, as in Verbs in -ω.

COMPOSITION AND WRITING

GREEK LANGUAGE

REMARKS UPON THE LETTER
OF THE ALPHABET

By the Rev. J. H. BURTON, D.D.
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NEW YORK: H. L. G.

NUMERICAL AND VERBAL

NUMERICAL	VERBAL	NUMERICAL	VERBAL
1	one	10	ten
2	two	20	twenty
3	three	30	thirty
4	four	40	forty
5	five	50	fifty
6	six	60	sixty
7	seven	70	seventy
8	eight	80	eighty
9	nine	90	ninety
10	ten	100	one hundred
11	eleven	200	two hundred
12	twelve	300	three hundred
13	thirteen	400	four hundred
14	fourteen	500	five hundred
15	fifteen	600	six hundred
16	sixteen	700	seven hundred
17	seventeen	800	eight hundred
18	eighteen	900	nine hundred
19	nineteen	1000	one thousand
20	twenty		
21	twenty one		
22	twenty two		
23	twenty three		
24	twenty four		
25	twenty five		
26	twenty six		
27	twenty seven		
28	twenty eight		
29	twenty nine		
30	thirty		
31	thirty one		
32	thirty two		
33	thirty three		
34	thirty four		
35	thirty five		
36	thirty six		
37	thirty seven		
38	thirty eight		
39	thirty nine		
40	forty		
41	forty one		
42	forty two		
43	forty three		
44	forty four		
45	forty five		
46	forty six		
47	forty seven		
48	forty eight		
49	forty nine		
50	fifty		
51	fifty one		
52	fifty two		
53	fifty three		
54	fifty four		
55	fifty five		
56	fifty six		
57	fifty seven		
58	fifty eight		
59	fifty nine		
60	sixty		
61	sixty one		
62	sixty two		
63	sixty three		
64	sixty four		
65	sixty five		
66	sixty six		
67	sixty seven		
68	sixty eight		
69	sixty nine		
70	seventy		
71	seventy one		
72	seventy two		
73	seventy three		
74	seventy four		
75	seventy five		
76	seventy six		
77	seventy seven		
78	seventy eight		
79	seventy nine		
80	eighty		
81	eighty one		
82	eighty two		
83	eighty three		
84	eighty four		
85	eighty five		
86	eighty six		
87	eighty seven		
88	eighty eight		
89	eighty nine		
90	ninety		
91	ninety one		
92	ninety two		
93	ninety three		
94	ninety four		
95	ninety five		
96	ninety six		
97	ninety seven		
98	ninety eight		
99	ninety nine		
100	one hundred		
101	one hundred one		
102	one hundred two		
103	one hundred three		
104	one hundred four		
105	one hundred five		
106	one hundred six		
107	one hundred seven		
108	one hundred eight		
109	one hundred nine		
110	one hundred ten		
111	one hundred eleven		
112	one hundred twelve		
113	one hundred thirteen		
114	one hundred fourteen		
115	one hundred fifteen		
116	one hundred sixteen		
117	one hundred seventeen		
118	one hundred eighteen		
119	one hundred nineteen		
120	one hundred twenty		
121	one hundred twenty one		
122	one hundred twenty two		
123	one hundred twenty three		
124	one hundred twenty four		
125	one hundred twenty five		
126	one hundred twenty six		
127	one hundred twenty seven		
128	one hundred twenty eight		
129	one hundred twenty nine		
130	one hundred thirty		
131	one hundred thirty one		
132	one hundred thirty two		
133	one hundred thirty three		
134	one hundred thirty four		
135	one hundred thirty five		
136	one hundred thirty six		
137	one hundred thirty seven		
138	one hundred thirty eight		
139	one hundred thirty nine		
140	one hundred forty		
141	one hundred forty one		
142	one hundred forty two		
143	one hundred forty three		
144	one hundred forty four		
145	one hundred forty five		
146	one hundred forty six		
147	one hundred forty seven		
148	one hundred forty eight		
149	one hundred forty nine		
150	one hundred fifty		
151	one hundred fifty one		
152	one hundred fifty two		
153	one hundred fifty three		
154	one hundred fifty four		
155	one hundred fifty five		
156	one hundred fifty six		
157	one hundred fifty seven		
158	one hundred fifty eight		
159	one hundred fifty nine		
160	one hundred sixty		
161	one hundred sixty one		
162	one hundred sixty two		
163	one hundred sixty three		
164	one hundred sixty four		
165	one hundred sixty five		
166	one hundred sixty six		
167	one hundred sixty seven		
168	one hundred sixty eight		
169	one hundred sixty nine		
170	one hundred seventy		
171	one hundred seventy one		
172	one hundred seventy two		
173	one hundred seventy three		
174	one hundred seventy four		
175	one hundred seventy five		
176	one hundred seventy six		
177	one hundred seventy seven		
178	one hundred seventy eight		
179	one hundred seventy nine		
180	one hundred eighty		
181	one hundred eighty one		
182	one hundred eighty two		
183	one hundred eighty three		
184	one hundred eighty four		
185	one hundred eighty five		
186	one hundred eighty six		
187	one hundred eighty seven		
188	one hundred eighty eight		
189	one hundred eighty nine		
190	one hundred ninety		
191	one hundred ninety one		
192	one hundred ninety two		
193	one hundred ninety three		
194	one hundred ninety four		
195	one hundred ninety five		
196	one hundred ninety six		
197	one hundred ninety seven		
198	one hundred ninety eight		
199	one hundred ninety nine		
200	two hundred		
201	two hundred one		
202	two hundred two		
203	two hundred three		
204	two hundred four		
205	two hundred five		
206	two hundred six		
207	two hundred seven		
208	two hundred eight		
209	two hundred nine		
210	two hundred ten		
211	two hundred eleven		
212	two hundred twelve		
213	two hundred thirteen		
214	two hundred fourteen		
215	two hundred fifteen		
216	two hundred sixteen		
217	two hundred seventeen		
218	two hundred eighteen		
219	two hundred nineteen		
220	two hundred twenty		
221	two hundred twenty one		
222	two hundred twenty two		
223	two hundred twenty three		
224	two hundred twenty four		
225	two hundred twenty five		
226	two hundred twenty six		
227	two hundred twenty seven		
228	two hundred twenty eight		
229	two hundred twenty nine		
230	two hundred thirty		
231	two hundred thirty one		
232	two hundred thirty two		
233	two hundred thirty three		
234	two hundred thirty four		
235	two hundred thirty five		
236	two hundred thirty six		
237	two hundred thirty seven		
238	two hundred thirty eight		
239	two hundred thirty nine		
240	two hundred forty		
241	two hundred forty one		
242	two hundred forty two		
243	two hundred forty three		
244	two hundred forty four		
245	two hundred forty five		
246	two hundred forty six		
247	two hundred forty seven		
248	two hundred forty eight		
249	two hundred forty nine		
250	two hundred fifty		
251	two hundred fifty one		
252	two hundred fifty two		
253	two hundred fifty three		
254	two hundred fifty four		
255	two hundred fifty five		
256	two hundred fifty six		
257	two hundred fifty seven		
258	two hundred fifty eight		
259	two hundred fifty nine		
260	two hundred sixty		
261	two hundred sixty one		
262	two hundred sixty two		
263	two hundred sixty three		
264	two hundred sixty four		
265	two hundred sixty five		
266	two hundred sixty six		
267	two hundred sixty seven		
268	two hundred sixty eight		
269	two hundred sixty nine		
270	two hundred seventy		
271	two hundred seventy one		
272	two hundred seventy two		
273	two hundred seventy three		
274	two hundred seventy four		
275	two hundred seventy five		
276	two hundred seventy six		
277	two hundred seventy seven		
278	two hundred seventy eight		
279	two hundred seventy nine		
280	two hundred eighty		
281	two hundred eighty one		
282	two hundred eighty two		
283	two hundred eighty three		
284	two hundred eighty four		
285	two hundred eighty five		
286	two hundred eighty six		
287	two hundred eighty seven		
288	two hundred eighty eight		
289	two hundred eighty nine		
290	two hundred ninety		
291	two hundred ninety one		
292	two hundred ninety two		
293	two hundred ninety three		
294	two hundred ninety four		
295	two hundred ninety five		
296	two hundred ninety six		
297	two hundred ninety seven		
298	two hundred ninety eight		
299	two hundred ninety nine		
300	three hundred		
301	three hundred one		
302	three hundred two		
303	three hundred three		
304	three hundred four		
305	three hundred five		
306	three hundred six		
307	three hundred seven		
308	three hundred eight		
309	three hundred nine		
310	three hundred ten		
311	three hundred eleven		
312	three hundred twelve		
313	three hundred thirteen		
314	three hundred fourteen		
315	three hundred fifteen		
316	three hundred sixteen		
317	three hundred seventeen		
318	three hundred eighteen		
319	three hundred nineteen		
320	three hundred twenty		
321	three hundred twenty one		
322	three hundred twenty two		
323	three hundred twenty three		
324	three hundred twenty four		
325	three hundred twenty five		
326	three hundred twenty six		
327	three hundred twenty seven		
328	three hundred twenty eight		
329	three hundred twenty nine		
330	three hundred thirty		
331	three hundred thirty one		
332	three hundred thirty two		
333	three hundred thirty three		
334	three hundred thirty four		
335	three hundred thirty five		
336	three hundred thirty six		
337	three hundred thirty seven		
338	three hundred thirty eight		
339	three hundred thirty nine		
340	three hundred forty		
341	three hundred forty one		
342	three hundred forty two		
343	three hundred forty three		
344	three hundred forty four		
345	three hundred forty five		
346	three hundred forty six		
347	three hundred forty seven		
348	three hundred forty eight		
349	three hundred forty nine		
350	three hundred fifty		
351	three hundred fifty one		
352	three hundred fifty two		
353	three hundred fifty three		
354	three hundred fifty four		
355	three hundred fifty five		
356	three hundred fifty six		
357	three hundred fifty seven		
358	three hundred fifty eight		
359	three hundred fifty nine		
360	three hundred sixty		
361	three hundred sixty one		
362	three hundred sixty two		
363	three hundred sixty three		
364	three hundred sixty four		
365	three hundred sixty five		
366	three hundred sixty six		
367	three hundred sixty seven		
368	three hundred sixty eight		
369	three hundred sixty nine		
370	three hundred seventy		
371	three hundred seventy one		
372	three hundred seventy two		
373	three hundred seventy three		
374	three hundred seventy four		
375	three hundred seventy five		
376	three hundred seventy six		
377	three hundred seventy seven		
378	three hundred seventy eight		
379	three hundred seventy nine		
380	three hundred eighty		
381	three hundred eighty one		
382	three hundred eighty two		
383	three hundred eighty three		
384	three hundred eighty four		
385	three hundred eighty five		
386	three hundred eighty six		
387	three hundred eighty seven		
388	three hundred eighty eight		
389	three hundred eighty nine		
390	three hundred ninety		
391	three hundred ninety one		
392	three hundred ninety two		
393	three hundred ninety three		
394	three hundred ninety four		
395	three hundred ninety five		
396	three hundred ninety six		
397	three hundred ninety seven		
398	three hundred ninety eight		
399	three hundred ninety nine		
400	four hundred		
401	four hundred one		
402	four hundred two		
403	four hundred three		
404	four hundred four		
405	four hundred five		
406	four hundred six		
407	four hundred seven		
408	four hundred eight		
409	four hundred nine		
410	four hundred ten		
411	four hundred eleven		
412	four hundred twelve		
413	four hundred thirteen		
414	four hundred fourteen		
415	four hundred fifteen		
416	four hundred sixteen		
417	four hundred seventeen		
418	four hundred eighteen		
419	four hundred nineteen		
420	four hundred twenty		
421	four hundred twenty one		
422	four hundred twenty two		
423	four hundred twenty three		
424	four hundred twenty four		
425	four hundred twenty five		
426	four hundred twenty six		
427	four hundred twenty seven		
428	four hundred twenty eight		
429	four hundred twenty nine		
430	four hundred thirty		
431	four hundred thirty one		
432	four hundred thirty two		

THE
COMPOSITION AND RESOLUTION
OF THE
GREEK TONGUE.

SHEWN IN
REMARKS UPON EACH LETTER
OF THE ALPHABET.

DISCAT PUER QUID IN LITERIS PROPRIUM, QUID
COMMUNE, QUÆ CUM QUIBUS COGNATIO.

QUINTIL. LIB. I. C. 4.

COMPOSITION AND RESOLUTION

OF THE

GRAND JURY

IN

REMARKS UPON EACH LETTER
OF THE ALPHABET

AND THE FIRST AND SECOND
LETTERS OF THE ALPHABET

OF THE

THE
COMPOSITION AND RESOLUTION
OF THE
GREEK TONGUE.

A.

A TAKES its shape and name from the Phœnician Aleph, *αλφα*, *βοος κεφαλη*; “Alpha, says Hesychius, is the head of an ox.” The first Hebrew character certainly resembles the head of that animal (N) as most other letters, in that dialect, do the names that are given them. Or we may suppose that the antients, like the moderns, for the amusement of their young disciples, called A, Aleph (*an ox*) B, Beth (*a house*) as is now, and, perhaps, ever has been the practice in teaching children the alpha-bet.

A.

The letters are not classed according to their natural sounds; for then the vowels would have taken place of the consonants, and E, not A, would have been first; for, in the times of its occurrence, E, in all languages, greatly exceeds all other letters, and, consequently, must be the most natural note in the human voice.

In the disposition of the letters no regard is shewn to proportion, or to any grammatical distribution, as into radical and servile, liquids, labials, &c. and, therefore, it is to be presumed that they are placed in the same order in which they were invented, for it is most probable they were not discovered at once.

The Greeks borrowed at first a few characters from the Phœnicians, and when they added others to them, they placed them in such order as corresponded with the Phœnician alpha-bet: but this is no reason why the characters in the original alpha-bet should not be placed in the order in which they were invented.

A.

¹ As to their numeral powers, they owe them to their place, and not their place to them; for the alphabetic characters must have been first known before they could have been applied to the purposes of arithmetic.

All nations, except ourselves, agreeing in the sound of the letter A, there can be no reason why, in reading Greek, we should not pronounce it broad and open as they do. This is one of the seven vowels; “two of which vowels, η and ω , says Dionysius, are long; two short, ϵ , o ; three either long or short, α , ι , υ :” and, after having shewn how they are uttered or pronounced, he adds; “The most excellent of these, producing the sweetest notes, are the two long

¹ The names, the place or order, and the numeral power of letters, are the same in Hebrew, Samaritan, Syriac, and Greek. The Greek resemble the Samaritan letters written inverted, or from left to right. It seems, therefore, most reasonable to pronounce the Hebrew and Samaritan letters as we do Greek. If from a concurrence of consonants some vowel is necessarily to be supplied, the ϵ is, on many accounts, the most proper for that purpose.

vowels,

A.

vowels, and the common vowels when lengthened; for the sound continues.— A is the most perfect vowel; for it is pronounced with the mouth extended to the utmost, and with the breath forced upwards towards heaven. The next is H; —the third Ω.”

Not only different nations, but different provinces in the same nation, give different tones to the same vowels; and hence it is that some words in Greek are written with α, αε, ε, η, ω, as the author was an Athenian, Ionian, Æolian, Cretan, Dorian; and these variations are called the dialects. The Ionians sometimes change ε into α. The Dorians and Æolians frequently use their favorite α for ε, αε, εα, η, ο, ω; Αρτεμις, Αρταμις, *Diana*; τρεχω, τραχω, *to run*; αεργος, αργος, *otiosus, idle*; θεασαι, θασα: for φημη, φαμα, *fame*; μηλον, μαλον, *malum, an apple*; φηγος, φαγος, *fagus*², *a beech-*

² The Latins, who owe their language principally to the Æolians, often change ε into α; μενο, *maneo, to tarry*; ερρας or ερρα, *aries, a ram*; ενος, *annus, a year.*
tree;

A.

tree; εικοσι, εικασι, *twenty*. And in Latin *aratrum*, a plough, from αροτρον; *cor*, the heart, from καρδια; πρωτος, πρωτος, *primus*, first; θυρων, θυραν, *portarum*, of doors; γελων, γελαν, *ridens*, laughing; ὡς, ἄς, *as*.

The Æolians, in those adverbs which end in -θεν, drop the last letter ν, and change ε into α; οπισθεν, οπισθα; ενθεν, ενθα.

The Athenians sometimes change η into α long; as Δαματερ for Δημητερ, *Ceres*: the Ionians into α short; πηρα, παρη, *pera*, a bag; νυμφη, νυμφα, *nympha*, a nymph; διχη, διχα.

Α is sometimes redundant, at other times defective; φαφισ, αφαφισ, *uva*, a grape; φαχυς, αφαχυς, *spica*, an ear of corn: αφεροπη, φεροπη, *fulgur*, lightning. The Latin *mulgeo* from αμυλγω; *rus* from αρουρα, &c.

In composition, the prepositions ανα, κατα, παρα, often reject the last α: the Latin *di* and *per* are from δια and παρα.

The

A.

The Ionians sometimes reject *ν*, and assume *α* in verbs; κεκλιαῖαι for κεκλινῖαι, *inclinati sunt*; τυπλοιατο for τυπλοιντο, *varularent*.

The Æolians insert *α* in λησαων, μεσαων, νησαων, for λησων, μεσων, νησων, gen. plur. of nouns in -ης, -α, -ος,

The Latins change *α* into *i* and *u* short; τρυτανη, *trutina*, a balance; καναξρον, *canistrum*, a basket; κραιπαλη, *crapula*, a surfeit; στραγγαλω, *strangulo*, to strangle.

Having shewn the changes of the letter A, occasioned by the dialects or usages of different provinces, I shall now consider the application of it for the purposes of grammatical inflexions in the beginning, middle, and end of words.

The distinction of letters into servile and radical is of great use in the knowledge of grammar. Some few consonants remain almost invariable, or change only into letters

A.

ters of the same organ, whilst others are employed in the varieties which describe every circumstance of things and actions; such as gender, case, and number, with degrees of comparison in nouns; and mode, time, voice, number, and person in verbs. If, therefore, we can describe the changes occasioned by each servile letter, grammar will be reduced to some short notes upon the alphabet. This, at least, is a method which ought not to be neglected, though it will not give that intire satisfaction, nor remain so strongly impressed upon the memory as that in the preceding letters, in which the structure and origin of the language is considered, and the rationale given in a manner that is almost geometrical. The method of learning grammar by the paradigmata will, also, be of great use, exhibiting the whole as in one view, and supplying clear and perfect examples to the rules, and reasons, and causes of the Greek tongue. These three comprehend all possible methods of writing grammar.

T

To

A.

To begin with the first: A is often a note of exclamation; when aspirated, α is the fem. dual, and neuter plural of $\acute{\omicron}\varsigma$, *who* or *which*. In the beginning, like *s* in Italian, and *e* in Latin, it is very often privative, or rather negative: from $\alpha\pi\omicron$ is derived the Latin *ab*, *from*; $\theta\alpha\nu\alpha\tau\omicron\varsigma$, *death*, $\alpha\theta\alpha\nu\alpha\tau\omicron\varsigma$, *immortal*: in this use of α it is short in quantity. Sometimes it increases the sense, as $\acute{\upsilon}\lambda\eta\nu\ \alpha\xi\upsilon\lambda\omicron\nu$, in Homer, *sylvam nemorosam*.

In verbs beginning with α , that vowel is, in those times which require the augment ϵ , changed into η ; $\alpha\nu\upsilon\omega$ pres. *perficio*; $\eta\nu\upsilon\omicron\nu$ imperf. *perficiebam*; $\eta\nu\upsilon\sigma\alpha$ aor. $\eta\nu\upsilon\kappa\alpha$ per. *perfeci*; pluperf. $\eta\nu\upsilon\kappa\epsilon\iota\nu$. In the pass. and mid. imperf. $\eta\nu\upsilon\omicron\mu\eta\nu$; aor. mid. $\eta\nu\upsilon\sigma\alpha\mu\eta\nu$; aor. pass. $\eta\nu\upsilon\theta\eta\nu$; perf. $\eta\nu\upsilon\sigma\mu\alpha\iota$; pluperfect $\eta\nu\upsilon\sigma\mu\eta\nu$.

In the middle and end of words, α before α and ϵ and $\epsilon\iota$ is contracted into α , before $\omicron$ or ω into ω ; and sometimes ι following is written under it, but not pronounced;

A.

nounced; α having ε before it is contracted into η or α . When it is short, α , having o before it in the end, is contracted into ω , and with a consonant after it into ε : if it be long, the preceding letter is lost; $\kappa\epsilon\rho\alpha\alpha$, $\kappa\epsilon\rho\alpha$; $\tau\iota\mu\alpha\epsilon\tau\omicron\nu$, $\tau\iota\mu\alpha\tau\omicron\nu$; $\tau\iota\mu\alpha\epsilon\iota\varsigma$, $\tau\iota\mu\alpha\varsigma$; $\tau\iota\mu\alpha\omega$, $\tau\iota\mu\omega$; $\tau\iota\mu\alpha\omicron\mu\epsilon\nu$, $\tau\iota\mu\omega\mu\epsilon\nu$; $\gamma\epsilon\rho\alpha\iota$, $\gamma\epsilon\rho\alpha$; $\alpha\lambda\eta\theta\epsilon\alpha$, $\alpha\lambda\eta\theta\eta$; $\chi\rho\upsilon\sigma\epsilon\alpha$, $\chi\rho\upsilon\sigma\alpha$; $\lambda\eta\tau\omicron\alpha$, $\lambda\eta\tau\omega$; $\beta\omicron\alpha\varsigma$, $\beta\epsilon\varsigma$; $\delta\iota\pi\lambda\omicron\alpha\varsigma$, $\delta\iota\pi\lambda\alpha\varsigma$.

A final distinguishes the nominative and accusative dual of all nouns having the nom. sing. in α , η , which are always fem. $\alpha\varsigma$, $\eta\varsigma$ masc. If these nouns have another vowel, or one of these consonants, δ , θ , ρ , before α , that vowel is retained in every case singular, dual, and plural: the genit. and dative dual of those nouns always end in $-\alpha\iota\nu$, $\mu\epsilon\sigma\alpha\iota\nu$; the plural nom. and voc. $\alpha\iota$, $\mu\epsilon\sigma\alpha\iota$; gen. $-\omega\nu$, $\mu\epsilon\sigma\omega\nu$; dat. $-\alpha\iota\varsigma$, $\mu\epsilon\sigma\alpha\iota\varsigma$; acc. $-\alpha\varsigma$. The nom. acc. and voc. plural of all nouns of the neuter gender in Greek and Latin end in $-\alpha$, $\xi\upsilon\lambda\alpha$, *ligna*; as does the acc. singular, masc. and fem. of nouns in Greek which have $-\alpha$ in the

A.

gen. ῥητωρ, ῥητορος, ῥητορα, which in the plural has σ after it.

To form the superlative degree from the comparative, -τερος is turned into -τατος; πρᾶτος, *mansuetus, mild*, πρᾶτο-τερος, πρᾶτο-τατος.

In verbs active, the aorist or indefinite time, which is used indiscriminately for every time, as, also, the preterite, ends in -α; from τυψω fut. of τυπῶ, with the augment ε prefixed, is made the aorist ετυψα, ετυψας, ετυψε; dual ετυψατον, ετυψατην; pl. ετυψαμεν, ετυψατε, ετυψαν. In the optative, τυψαιμι, τυψαις, τυψαι; dual τυψαιτον, τυψαιτην; plural τυψαιμεν, τυψαιτε, τυψαιεν. The imperative τυψον, τυψατω; dual τυψατον, τυψατων; plural τυψατε, τυψατωσαν. Infinitive τυψαι. Partici. τυψας m. τυψᾶσα f. τυψαν n. gen. τυψαντος m. & n. τυψασης f. &c.

The aorist of the middle voice is formed from the active by adding -μην to the

A.

the aorist indicative, and to the optative, instead of -μι, and -μενος to the participle, instead of -σ; ετυψα-μην, ετυψω, ετυψατο; dual ετυψαμεθον, ετυψασθον, ετυψασθην; pl. ετυψαμεθα, ετυψασθε, ετυψαντο. Optative τυψαιμην, τυψαιο, τυψαιτο; dual τυψαιμεθον, τυψαισθον, τυψαισθην; plur. τυψαιμεθα, τυψαισθε, τυψαιντο. Partici. τυψαμενος, τυψαμενη, τυψαμενον, &c. The præterit admits α in every person singular and plural, except the third person sing. which ends in ε; -α, -ας, -ε; dual -αλον, -αλον; plur. -αμεν, -αλε, -ασι. The plusqperf. has α only in the third person plur. -εισαν.

The passive voice is formed from the active, by changing ω into ο and adding -μαι from εομαι obsolete, for εμι, *sum*, which has in the first person singular fut. εσομαι; third person εσεται; first person plur. εσομεθα; third person εσονται. The third per. plur. of the imperfect ην is ησαν. First per. plur. of the plusqp. ημην is ημεθα. The present, imperf. præt. and fut. have α in the first and third persons singular and plural,

A.

plural, except the imperfect and plusqperf. which have α only in the first person plur. and the præter. which has α in every person singular, and first person only in the plur. Pres. τυπλομαι, τυπλεται; plur. τυπλομεθα, τυπλονται. Imperf. pl. ετυπλομεθα. Præter. τέλυμαι, τέτυψαι, τέλυπται; plur. τέλυμεθα. Plusqperf. first per. plur. ετέλυμεθα. First per. first fut. τυφθησομαι, τυφθησέαι; plur. τυφθησομεθα, τυφθησονται. Attic fut. τυπησομαι, τυπησέαι; plur. τυπησομεθα, τυπησονται. Paulo post fut. τετυψομαι, τετυψέαι.

The first person plural of the optative passive in every time, except in the perfect and the first and second aorist, ends in $-\alpha$. The subjunctive passive has $-\alpha$ in the first person sing. present and imperfect, and $-\alpha$ in the first person plural.

All infinitives of the passive and middle voices, with those of the perfect and first aorist active, end in $-\alpha$, from the assisting verb εἶναι, *esse*, εἶσεσθαι, *fore*, *futurum esse*.

The

A.

The third person plur. of the imperative of the assisting verb is $\epsilon\tau\text{-}\omega\sigma\alpha\nu$: hence the same mode in every voice ends in $\text{-}\omega\sigma\alpha\nu$.

As nothing can be more ungraceful, and even horrible to the ear, than reading without any regard to quantity, I shall give some short rules for determining the quantity of α , and, for a more complete knowledge of Prosody, refer the reader to the THE SAURUS of my learned friend Dr. Morell, who has merited much more from the Public than he has yet received.

A before another vowel is generally short; but in $\mu\alpha\chi\text{-}\alpha\omega\nu$, $\epsilon\rho\mu\text{-}\alpha\omega\nu$, and words of the like kind, it is long; as it is also in proper names which end in $\text{-}\alpha\iota\varsigma$, $\Theta\alpha\iota\varsigma$. A before $\text{-}\mu\alpha$ in many nouns neuter is long; before a palatine, κ , γ , χ ; a liquid, λ , μ , ν , ρ , ς , the aspirates ϕ , χ and δ , π , it is generally short; but in nouns of many syllables ending in $\text{-}\alpha\lambda\omicron\varsigma$, which have another vowel or ρ immediately preceding, as likewise in proper names of persons, places, stones

A.

stones in *-αῖης*, α is long. In verbals of this termination it varies according to the formation or derivation of the word, as in *εργαῖης*, *ἱππηλαῖης*, and the like, it is short; in *πειραῖης*, &c. long. Numerals, also, in *-ακοσιος* have α long.

Before a double letter, ξ, it is generally short; *αυλαξ*, *αυλᾶκος*; in *δωραξ*, *κορδαξ*, *ἱραξ*, *οιαξ*, *φαιαξ*, *φαψ*, long. The quantity in verbs remains the same, only in the Attic aorist active the penult is always short; as is the penult of the future when the present ends in *-ω* with a liquid, as *ψαλω* from *ψαλλω*; α in *-ασι* is long; α in *-ασα*, fem. of *-ας*, long.

B.

B.

BH TA, from the oriental ביתא, in Hebrew בית *a house*. The modern Greeks call this letter *Vita*, and give it the sound of V, in which they seem to differ from their ancestors.

In all languages, letters of the same organ interchange one with another. The labial letters are B, Γ, M, Π, Φ, Ψ, Βυμερ-
 phes: hence the Latin verb *vivo* from βιω; *ervum* from ορυβος; βαλομαι [βαλω]
volo; βαινω, *venio*; βοσκω, *vescor*; βεβαιω,
voveo. Hence, also, the words *aufero* and
aufugio for *abfero* and *abfugio*.

The Æolians, and therefore the Latins, used B for M; Μυρμηξ, Βυρμαξ; from the accusative βυρμακα comes *formica*; επιζο-
 μειν, επιζοβειν, *calumniari*.

B is frequently changed into Π; ברך
 πυργος, באר *purus*; βαβαι, παπα; βοσκω,
pasco; πυξος, *buxus*; βδεω, *pedo*; βυθος, *pu-*
teus. The people of Sicily and Macedonia

U

changed

B.

changed Φ into B, and called $\Phi\iota\lambda\iota\pi\pi\omicron\varsigma$, *Bilippos*; $\Phi\epsilon\rho\epsilon\nu\iota\kappa\eta$, *Berenike*; $\phi\omega$, *βω*. Thus among the Latins $\phi\alpha\lambda\alpha\iota\nu\alpha$, *balæna*; $\nu\epsilon\phi\omicron\varsigma$, *nubes*; $\nu\epsilon\phi\epsilon\lambda\eta$, *nebula*; $\omicron\mu\phi\alpha\lambda\omicron\varsigma$, *umbilicus*; $\alpha\mu\phi\omega$, *ambo*. B is changed into Φ in *triumphus*, from $\theta\rho\iota\alpha\mu\beta\omicron\varsigma$; into *f* in *fundum*, from $\beta\epsilon\nu\theta\omicron\varsigma$.

The Bæotians, Æolians, and Latins, sometimes changed δ into β ; $\delta\epsilon\lambda\phi\iota\nu\epsilon\varsigma$, *βελφινες*; $\beta\epsilon\lambda\omicron\mu\alpha\iota$, *δηλομαι*; $\beta\epsilon\lambda\eta$, *δηλη*; $\delta\iota\varsigma$, *bis*; $\delta\iota\pi\epsilon\varsigma$, *bipes*.

B, as a servile letter, is often introduced to occasion varieties of inflexion in the Latin tongue; and it is frequently inserted in Greek words, as in the name of the letter λ , $\lambda\alpha\mu\beta\delta\alpha$, from $\lambda\alpha\mu\beta\delta\alpha$; $\mu\epsilon\sigma\eta\mu\epsilon\rho\iota\alpha$ from $\mu\epsilon\sigma\eta\mu\epsilon\rho\iota\alpha$, *meridies*; *comburo* for *conuro*.

The future and aorist of verbs are generally formed by adding σ , taken from the future of the assisting verb, to the last consonant: hence the future of $\lambda\epsilon\beta\omega$ would be $\lambda\epsilon\beta\sigma\omega$, which naturally resolves into ψ , as do the other labials π and ϕ ; $\tau\epsilon\rho\pi\omega$, $\tau\epsilon\rho\psi\omega$; $\gamma\rho\alpha\phi\omega$, $\gamma\rho\alpha\psi\omega$.

Γ.

ΓΑΜΜΑ, from the Syriac ܢܠܡܐ: in Greek it is always pronounced hard, as in the word *go* in English.

Before Γ, Κ, Ξ, Χ, it has the sound of Ν; αγγελος, *angelus*; λυγξ, *lynx*; λογχε, *lonche*; πεφανα, *pefanga*. The letters Γ, Κ, Ξ, Ψ, are formed by the same organ, and, therefore, often interchange Β into Γ in the Attic dialect; βληχων, γληχων; βλεφαρα, γλεφαρα, *palpebræ*. The Bæotians, on the contrary, for γυναικες read βανηκες. Κ into Γ; κναφειον, γναφειον; κυβερνω, *gubernō*; πλαξ, gen. πλακος, *plaga*; κραββατος, *grabbatus*. The numerals τριακοντα, &c. *triginta*. In Latin Γ often passes into C; μισγω, *misceo*; ειργω, *arceo*: also Κ into C; καμηλος, *camelus*: Ξ in the genitive sometimes resolves into Κ; κοραξ (κορακς) κορακος, *corvus*; αυλαξ, αυλακος; αιξ, αιγος; νυξ, κυκτος.

Γ.

From the Hebrew עָנַן *ανχι*, omitting *ν*, comes *εγω* in Greek and Latin, in Chinese *ngo*. Γ is lost in the oblique cases which assume the servile *μ*. Γ is often taken away; thus from *γαια*, *αια*, *terra*; *γαλα*, *γαλακτος*, *lac*; hence *lac*, or *lute-warm* in English: it is as often redundant; *γλαμων* from *λημη*; *γνοφος* from *νεφος*.

In the future and aorist of verbs γ, κ, χ, with the characteristic letter of those times σ, naturally resolve into ξ, and then the perfect is formed by χ; *λεγω*, *λεξω*, *λελεχα*; *πλεκω*, *πλεξω*, *πεπλεχα*; *τρεχω*, *τρεξω*, *τετρεχα*: also κ with τ, as *τικω*, *τεξω*, *τετεχα*. Verbs in -ζω and -ωσω have the future in -ξω, pret. -χα; *παιζω*, *παιξω*, *πεπαικα*; *ορυσσω*, *ορυξω*, *ωρυχα*.

In all these verbs γ returns in the first persons in each number of the perfect pass. ξ in the second, χ in the third; *λελεγμαι*, *λελεξαι*, *λελεχλαι*. Dual *λελεγμεθον*, *λελεχθον*. Plur. *λελεγμεθα*, *λελεχθε*. The third person plural, when -μαι is the first sing. is

is made from the third fing. by inserting *ν* before *-ται*; but this is not to be pronounced, and therefore the Greeks use the participle with the assisting verb, *λελεγμενοι εσι*. Concerning the Æolic Digamma, see THE CAUSES, &c. of the Latin Tongue.

Δ.

ΔΕΛΤΑ, from *דלת*. The letters of this organ are Δ, Θ, Λ, Ν, Τ, *Dethlennēt*, formed by the tongue, and, therefore, called *literæ linguales*. Θ is changed into Δ in *εθελω, ελδω, volo, to be willing*; Θεος, *Deus, God*; γηθεω, Dor. γαυθεω, *gaudeo, to rejoice*; ενθεν, *inde, from thence*: into Τ in *τητες τηδες, hoc anno, in this year*; ενδον, *intus, within*. It is sometimes redundant, as in *υδωρ, water*, from *υω, pluo*, whence come *υετος, rain, υετιος, wet*; and, likewise, in the oblique cases of *ανηρ, ανερος, ανδρος, &c.*

E.

THIS letter is called E ψ ιλον, *tenuē*, to distinguish it from ητα, *longum*. The vowels are permutable, and ε changes with almost every other vowel.

The Ionians, Æolians, and, therefore, the Latins, turn α into ε; τεσσαρα, τεσσερα; αρσην, ερσην, *mas, a male*; κραλος, κρέλος, *rob-ur, strength*; λεγομεθα, λεγομεθε-ν; ταλαντον, *talentum, a talent*. They, also, sometimes turn η into ε, and for ἡσωνες read εσωνες, *inferiores, less*; for πενθησης, πενθεσης, *lugebis, thou shalt mourn*; Αρης, Αρες, *Mars*; κρηπις, *crepida, a sandal*; μηδω, *medeor, to heal*. So the poets, for the sake of metre, ξηρος, ξερος, *seer or dry*. They resolve the diphthong ει into εε; ειργω, εεργω, *arceo, to drive away*. The Æolians and Latins have ε for ο; οδοντες, εδοντες; οδυνη, εδυνα; γονυ, genu, *a knee*; πους, ποδος, *pes, pedis, a foot*. The Latins adopt υ for ε; εποψ, υρυπα; σκοπελος, *scopulus, a high*

E.

high rock; ἑλκος, *ulcus, a sore*; τεος, Dor. for σος, *tuus, thine*; ἑος, *suus, his*; ἐν, *unum, one*. Before the introduction of the long vowels η and ω by Simonides, ε was used for η and for ει, as may be seen in the Si-gean inscription.

The E is often rejected, and often redundant. As it is the most frequent and natural sound in the human voice, it is often used in grammatical varieties. In the beginning of a verb it is prefixed to every time in every voice, except the present and future, and it is called the augment. Imperf. from τυπῶ, ε-τυπῶν; aorist ε-τυψα; Attic aor. ε-τυπον: for a further variety and distinction, it receives the first consonant of the theme or root before it in the præter, τε-τυφα, to which ε is again prefixed in forming the plusq. ε-τε-τυφειν. In the passive voice, imperfect ετυπλομην; aorist ετυφθην; Attic aor. ε-τυπην; perf. τε-τυμμαι; plusqper. ε-τε-τυμμην; paulo post fut. τε-τυφομαι. In the middle voice, which is formed from the active, by receiving a

passive

E.

passive termination in every time except the perfect, the present and imperfect are the same as in the passive. Aorist, ε-τυψα-μην; Attic aor. ε-τυπο-μην; perf. τε-τυπα; plusqperf. ε-τε-τυπειν. That the præterit middle may be varied from the active, ε frequently changes into ο; λεγω, λελεχα, λελογα; πειθω, πεποιθα; λειπω, λελοιπα.

It may not be improper to observe here, that verbs beginning with a long vowel have the augment included in that vowel, which is therefore unchangeable; as ηχew, ηχεον; ιξευω, ιξευον; υβριζω, υβριζον; ωιδω, ωιδον. If ι follows α, ε, ι, ο, it is sometimes retained, sometimes underwritten. In other verbs, α and ε in the beginning change, by reason of the augment, into η, and ο into ω. In compounded words, having a preposition prefixed to a verb, and beginning with a vowel, the vowels coalesce, so that the last vowel of the preposition disappears; παρα and ακω make παρακω; imperfect παρηκον; but περι and προ retain their vowels in composition. If the verb begins with

E.

with an aspirated vowel, the aspirate unites and is expressed by the foregoing consonant; *καταπλομαι* from *κατα* and *ἄπλομαι*; *αφαιρεω* from *απο* and *αίρεω*: *εα* in nouns is sometimes contracted into *-η*; *αληθεα*, *ἄληθη*. Verbs in *-εω* contract *-εω* into *-ω*, *-εε* and *-εει* into *-ει*, *-εο*, and *-εε* into *-ε*.

The assisting verb *εμι* proceeds from *εω*, *εομαι*, *Æol. ημι*, *sum, I am*; the second person is *εις* or *ει*; the third *ετι*. Dual *ετον*, *ετον*. Plural *εσμεν*, *ετε*, *εισι*, *Dor. εντι*: hence the Latin *es, est, Ec.* Hence, also, the persons of every other verb; Sing. *-ω*, *-εις*, *-ει*. Dual *-ετον*, *-ετον*. Plur. *-ομεν*, *-ετε*, *-εσι*: except in the subjunctive, which is distinguished by long vowels *η*, *ω*. The Attic future in *ω* retains *ει* in the dual and second person plural, and has *ε* in the first person plur. præterplup. *-ειν*, *-εις*, *-ει*. Dual *-ειτον*, *-ειτην*. Plur. *-ειμεν*, *-ειτε*, *-εισαν*. Imperfect and Attic aorist in *-ον*, *-εε*, *-ε*. Dual *-ετον*, *-ετην*. Plur. *-ομεν*, *-ετε*, *-ον*. The first person in *-ομαι* has the third in *-εται*. Dual *-ομεθον*, *-εσθον*, *-εσθον*. Plur. *-ομεθα*, *-εσθε*,

E.

-οντο. In -εμαι, -η, -εται. Dual -εμεσον, -εισδον, -εισδον. Plur. -εμεθα, -εσδε, -ενται. In -ομην, -ε, -ετο. Dual -ομεσον, -εσδον, -εσδην. Plur. -ομεθα, -εσδε, -οντο. If the first person sing. ends in -α, a long vowel, or diphthong, ε is found in the third person sing. and in the dual.

In the end of words, ε is found in the voc. of nouns having the nom. in -ος, as λογος, voc. λογε. In the dual of nouns having the gen. in -ος masc. or fem. ρητωρ, dual ρητορε; and in the nom. and voc. plural, with σ after it, ρητορες. In verbs the second person plural always ends in -ε: also the imperative pres. of the assisting verb, which omitting σ, gives the termination to the pres. imperat. in the active voice; ισθι or εσθ, es, εστω, esto. Dual εσον. Pl. εσθε, estote, εστωσαν, sunt. From τυπιω imperat. τυπι-ε, -ετω. Dual -ετον, -ετων. Pl. -ετε, -ετωσαν.

Z.

ZHTA: the antient form or figure representing this letter was H prostrate thus Ξ . Vetus ejus figura Ξ , paulatim in Z deflexa est, Chifful. Ant. Afiat. In time the middle bar or stroke extended diagonally from the extremity of the upper line on the right hand to the end of the lower line on the left, thus Z; or, according to the poet Aufonius,

Zeta jacens, si surgat, erit nota quæ legitur N.

This is the first of the double letters, which are three, ζ , ξ , ψ : “They are called double, says Dionysius, because they are compounded; the ζ of σ and δ (not δ and σ); ξ of κ and σ ; ψ of π and σ , so conjoined that each preserves its proper sound; or because, when taken into syllables, they supply the place of two letters. These compounded letters are more excellent than the simple and uncompounded, for they are greater than the others, and seem to approach nearer to perfection; and the sound of the more simple is shorter and more contracted.”—Of the three letters which are called double ($\delta\iota\pi\lambda\alpha$) ζ pleases the ear far more than the rest; for

Z.

ξ, on account of κ, and ψ, on account of π, being mutes, make a hissing noise; whereas this is enriched with a milder breathing, and is the most generous of all homogeneal sounds." Thus far Dionysius. See, also, Vossius ad Smyrnam Cinnæ in Catullus: this is one of the jucundissimæ ex Græcis literæ, which the Latins, according to Quintilian, lib. xii. c. 10. wanted, quibus nullæ apud eos dulcius spirant. The Latins expressed this letter by *j* and *s*, ζευγω, *jugo*; μεζον, *majus*; ζυθος, *Scythus*; ζακυνθος, *Saguntum*. The Dorians resolved this letter into its proper component parts, writing αιασδω for αιαζω; μελισδεν and συρισδεν for μελιζειν and συριζειν. On the contrary, the Æolians μελιδσεν and δσευς for Zeus: they also changed δ into ζ; δια νυκτος, ζανυκτος, *noctu, by night*; and ζ into δ, Zeus, Δευς, *Jupiter*; κνιζα, *urtica, a nettle*, Atticè κνιδη. The Greeks of Tarentum changed ω into ζ, πλασω, πλαζω; ανασω, αναζω; νιπω, νιοςω, νιζω. It is sometimes inserted in verbs, μυω, μυζω, *claudio, to shut*; ἐρπω, ἐρπυζω, *serpo, to creep*; κνυω, κνυζω, *prurio, to itch*.

H.

HTA: α, ε, εα, εε, αι, ει, ευ, are changed into η. The Ionians σοφ^η for σοφ^{ια}; ἡμερ^η for ἡμερ^α. The Æolians αδικηω for αδικεω; καληω for καλεω. Also the poets τιθημενος for τιθεμενος. The Dorians κηρ for κεαρ, *cor*, *the heart*; κρης for κρεας, *caro*, *flesh*. The Athenians ζω, ζης; πεινω, πεινης, &c. κηγων for και εγω; δηπειτα for δε-επειτα. The Bœotians λεγομενη for λεγομεναι; παλνος for παλαιος. The Ionians κληϊω for κλειω; αγ-
 ῖσιον for αγλ^{ει}σιον. The Æolians Ορφη for Ορ-
 φευς and Ορφευ. The H is often redundant in the beginning, middle, and end of words; βαιον, ηβαιον, *paullulum*, *a little*; ειρω, ηειρω, *necto*, *to join together*; ευγενης, ευηγενης, *felix*, *of noble birth*. Ennius uses *metieo*, *suffecieo*, for *metio*, *suffecio*. The Dorians εγωνη, τυνη, &c. for εγω, συ.

In nouns it is the feminine article from ὅς, *qui*, and ὅ, *hic*, ἡ, *hæc*; gen. ἡς; dat. ἡ; acc. ἡν. The Dorians prefix τ; hence gen. της; dat. τη; acc. την: fem. of ὅ, ἡ, το, *hic*,
hæc,

H.

hæc, hoc. It is found, also, in the gen. and dat. of nouns ending in *-α*; *μυσ-α*, gen. *-ης*, dat. *-η*: and in every case of nouns in *-η* fem. singular; as likewise in *-ης* masc. except the genitive which ends in *-ε*. In nouns having the gen. in *-ος*, the acc. sing. and neuter plural *-εα*, and dual *-εε*, are contracted into *-η*; *αληθεα*, *αληθεε*, *αληθη*.

In verbs, *η* is the third person of the imperfect of the assisting verb *εμι*, *sum*, *ην*, *ης*, *η* or *ην*. Dual *ητον*, *ητην*. Pl. *ημεν*, *ητε*, *ησαν*. As almost all the varieties of inflexion in verbs are taken from the assisting verb, the aorists pass. *ετυφθ-ην*, *ετυπ-ην*, with the optative of the same times, *τυφθει-ην*, *τυπει-ην*, have, likewise, from *η* their terminations singular, dual, and plural. From *ην* proceeds plusq. *η-μην*, *η-σο*, *η-το*. Dual *ημεδον*, *ησ-δον*, *ησ-δην*. Pl. *η-μεδα*, *ησ-δε*, *ηντο*. Hence the plusqp. *ετετυ-μμην*, *ετετυ-ψο*, *ετετυ-πιο*. Dual *-μμεδον*, *-φδον*, *-φδην*. Pl. *-μμεδα*, *-φδε*; the third perf. is made with the participle *τετυμμενοι* and assisting verb *ησαν*. The aorist middle is formed from the
active

H.

active by the final addition $\mu\eta\nu$; $\epsilon\tau\upsilon\psi\alpha$, $\epsilon\tau\upsilon\psi\alpha\mu\eta\nu$. The Attic aorist of the same voice, in like manner, from $\epsilon\tau\upsilon\pi\omicron\nu$, $\epsilon\tau\upsilon\pi\omicron\mu\eta\nu$: the third person dual of these aorists ends, also, in $\eta\nu$, $\epsilon\tau\upsilon\psi\alpha\sigma\theta\eta\nu$, $\epsilon\tau\upsilon\pi\epsilon\sigma\theta\eta\nu$. The optative pres. pass. is formed in $\mu\eta\nu$, $\tau\upsilon\pi\lambda\omicron\iota\mu\eta\nu$; third per. dual $\tau\upsilon\pi\lambda\omicron\iota\sigma\theta\eta\nu$; and, in general, when the first person ends in ν : also in the optative mode the third per. dual ends in $\eta\nu$. The subjunctive mode has every where η or ω : if the first person terminates in ν , η is employed in every person, $\eta\nu$, $\eta\varsigma$, η . Dual $\eta\tau\omicron\nu$, $\eta\tau\eta\nu$. Plur. $\eta\mu\epsilon\nu$, $\eta\tau\epsilon$, $\eta\sigma\alpha\nu$. If the first person ends in ω , the first person plur. ends in $\omega\mu\eta\nu$, third in $\omega\sigma\iota$; if in $\omega\mu\alpha\iota$, the first person dual $\omega\mu\epsilon\theta\omicron\nu$; plur. $\omega\mu\epsilon\theta\alpha$; third $\omega\nu\tau\alpha\iota$. The second person of $\omicron\mu\alpha\iota$ is η ; and the imper. of the aorist passive is formed with η , $\tau\upsilon\phi\theta\eta\tau\iota$, Att. $\tau\upsilon\pi\eta\theta\iota$, $\eta\tau\omega$. Dual $\eta\tau\omicron\nu$, $\eta\tau\omega\nu$. Pl. $\eta\tau\epsilon$, $\eta\tau\omega\sigma\alpha\nu$. The infin. of the aorist is also with η , $\tau\upsilon\phi\theta\eta\nu\alpha\iota$, $\tau\upsilon\pi\eta\nu\alpha\iota$. The first future and the Attic future assume η , $\tau\upsilon\pi\eta\sigma\omicron\mu\alpha\iota$, also $\tau\upsilon\phi\theta\eta\sigma\omicron\mu\alpha\iota$.

Θ.

ΘΗΤΑ : this is the first of those mutes in the Greek alphabet which are aspirated ; ϑ, φ, χ : it is, also, a dental, and, therefore, easily converted into another letter of the same organ ; into τ, ληϑω, λαϑω, *lateo*. *to lie hid* ; μινϑα, *mentha*, *mint* : on the contrary, the Athenians change τ into ϑ, κολοκυνϑα, κολοκυντα, *cucurbita*, *a gourd* : the Dorians and Æolians δ into ϑ, ψευδός, ψυδός, *mendacium*, *a lye* ; μηδω, μνηδω, *sua-deo*, *to persuade*. Besides these mutations ϑ sometimes, not unnaturally, changes into σ ; for they who cannot pronounce ϑ, generally use σ instead of it ; and, therefore, σ may also be changed into ϑ, δυσμη, θυθυμη ; κεκορυσμενος, κεκορυϑημενος, *galeâ armatus*, *armed with a helmet*. As δ is sometimes changed into β, so is ϑ into β, in these words, εϑαρ, *uber*, *fruitful* ; ερυϑρός, *ruber*, *red* ; αλλοϑι, *alibi*, *elsewhere* ; πληϑός, *plebes*, *the multitude*. After another aspirate, χ, the Dorians insert ϑ, οχη, οχϑη, *ripa*, *a bank* ; χαμαι, χϑαμαλος, *humilis*, *low* ; αχος, αχϑός,

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αχθος, *angor, cura, grief*: sometimes the Dorians reject it, εδλος, εσλος, *bonus, good*.

In the assisting verb θ is used in the pres. imperat. sing. εσ, *es*; and in the future and plusqper. dual and plural εσομαι; dual εσομεθον, εσ-εδον; plur. εσ-ομεθα, εσ-εδε. Plusqper. η-μην; dual ημεθον, η-διον, η-διην; pl. ημεθα, ηδε. In the future subjunctive dual εσ-οιμεθον, εσ-οιδον, εσ-οιδην; pl. εσ-οιμεθα, εσ-οισθε. In the infinitive future εσ-εσθαι. Hence the passive terminations of the first person sing. in -μαι have in the dual -μεθον, -σθον; in the plur. -μεθα, -σθε. If the first person ends in -μην, the dual ends in -μεθον, -σθον, -σθην; pl. -μεθα, -σθε. In the præter. and plusqp. passive σ is rejected. The aorist, and the future, which is formed from the aorist passive, are made by inserting θ before the terminations -ην and ησομαι, ε-τυφ-θην, τυφ-θησομαι. The imperat. of this aorist is in -ητι; of the Attic aorist passive, ετυπην, in -ηθι. The persons of all imperatives in the passive have the third person -θω; dual -θον, -θων; plur. -θε, Y -θωσαν:

-θωσαν: except the imperat. in -ηθι, which in every other person has τ instead of θ. When the first person pres. ends in -μαι or -μην, the infinitive ends in -θαι. Sometimes θ is inserted in the præterit, *πεπονηκα, πεπονθα, πεπονθα.*

I.

IOTA: ε, υ, ιε, ιι, change into ι, which is often added after ε, sometimes after ο, often rejected, and often redundant. The Ionians use *ιςιη* for *εσια*, *focus*. The Latins for *Σικελια* write *Sicilia*; for *πλεω* they have *plico*, *to fold*; for *τεγλω*, *tingo*, *to stain*: for *εν*, *in*. They likewise change υ into ι; *φρυγω*, *frigo*, *to parch*; *φυω*, *fio*, *to be produced*; hence the præterit of *sum* is *fui*; *optumus*, *maxumus*, *optimus*, *maximus*. The Ionians for *ιερος* read *ιρος*, *sacer*, *sacred*. Ιι is contracted into ι in *Διιφιλος*, *Διφιλος*, *Jovi amicus*, *the friend of Jupiter*; *υγεια*, *υγεια*, &c. The poets often add ι to ε; *κενος*, *κεινος*, *vanus*, *vain*; *Αινεας*, *Αινειας*, *Æneas*; *ξενος*, *ξεινος*, *hospes*, *a stranger*, &c. Some-

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Sometimes *ι* is inserted after *ο*, γελω, γελω, γελοιω, *rideo*, to laugh; αλω, αλοιω, *verbero*, to beat; δημόλης, δεμοίλης, or, according to the Dorians, who delight in *α*, δαμοίλας, *popularis*, a plebeian. *ι* is frequently lost in αι, ει, οι; καιω, καω, *uro*, to burn; αιει, αει, *semper*, always; εις, ες, *in*; χρυσειος, χρυσεος, *aureus*, golden; πλειονες, πλεονες, *plures*, many; ημεις, Æol. αμμες, *nos*, we; υμεις, υμμες, *vos*, you. In nouns derived from πειθω, λειχω, λειψω, *ι* is lost; πιδανος, *persuasibilis*, *persuadible*; λιχανος, *digitus*, a finger; λιμος, *fames*, *famine*: in these also, ποιημα, *poema*, a poem; φλοιος, φλοος, *cortex*, bark; χροια, χροα, *color*, colour. In the end, *ι* is sometimes omitted in μελι, *mel*, honey; πεπερι, *piper*, *pepper*; εστι, *est*, *is*; ηνι, *en*, *behold*. On the contrary, the Athenians add *ι* to the pronouns ετος, ετοσι; αυτηι, τστι; also ωδι, ενθαδι, δευρι. The Æolians inserted it in nouns ending with *-ας* long; μελας, μελαις; Αιας, Αιαις: and in nouns having the accusative plural fem. in *-ας*; τας σοφας, ταις σοφαις; νυμφας, νυμφαις: the Dorians in the participle of the

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aorist, τυφας, τυφαις. The article ὁς, ἡ, ὅ, forms the gen. and dative dual with ι, οῖν, αῖν; the plural nom. οἱ, αἱ, ἅ; dat. οἷς, αῖς. These terminations form the different cases of nouns: those in -α, -η, -ας, -ης, have the gen. and dat. dual in -αῖν; nom. plural -αἱ; dat. -αῖς; acc. -ας. Nouns having the nom. in -ος and -ον, have the gen. and dat. dual in -οῖν; dat. plural -οῖς: nouns in -ος have the nom. plural -οι. The Athenians in declining nouns in -ως end every case in -ω. The dative sing. of every noun is formed with ι, which is always underwritten, except in such as have the gen. in -ος; ἡ, τῇ μῶσῃ; τῷ λογῷ; ῥητορί, ἀβάρι: the dative plural ends in -οῖς or -αῖς; ἵπποισ, μῶσαις: but in nouns having the gen. in -ος, the ι follows σ, μαρτυρ-σι.

Every person in the sing. and the third person plural present indic. of the assisting verb has ι; ἐμι, εἰς or εἰ, ἐστὶ; third per. pl. εἰσι: hence in verbs -ω, -εἰς, -εἰ, the third per. plur. -ουσι; Attic fut. in -ω, -εἰς, -εἰ; dual -ειτον, -ειτον; plur. -εμεν, -ειτε, -ουσι. Plusq.

I.

Plusqp. -ειν, -εις, -ει; dual -ειτον, -ειτην; pl. -ειμεν, -ειτε, -εισαν. The future of the assisting verb has ι in the first and third persons sing. and third plural, εσομαι, εσεται; plur. εσονται. Hence the present indicative, the futures passive and middle, ending in -ομαι, have for the third person sing. -εται; third per. pl. -ονται. The first person sing. of the Attic future of the middle voice terminates in -εμαι, third person sing. ειται; dual -εισθον, -εισθον; second per. plur. εισθε, third per. -ευνται. The optative of the present of the assisting verb is ειην, ειης, ειη; dual ειητον, ειητην; plur. ειημεν, ειητε, ιησαν. Prefix τυφθ- or τυπ- and you have the subjunctive of the aorist passive. The optative in the fut. of the assisting verb is εσ-οιμην, εσ-οιο, εσ-οιτο; dual εσ-οιμεθον, εσ-οισθον, εσ-οισθην; plur. εσ-οιμεθα, εσ-οισθε, εσ-οιντο. Prefix τυπθ- instead of εσ- and you have the optative passive and middle present. Prefix τυπ- and you have the optative of the Attic aorist, and future in the middle voice. Prefix τυψ- for the optative of the first fut. middle; τετυψ- for the optative of the paulo

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paulo post future pass. and τυφθησ- for the optative of the first future passive. The aorists have -αι instead of οι: prefix therefore τυψα- to -ιμην, &c. and you have the optative of the aorist middle. The diphthong οι (in the aorist αι) is characteristic of the optative in the active, as in the passive and middle voices, but ends in -οιμι, -οις, -οι; dual -οιτον, -οιτην; plural -οιμεν, -οιτε, -εν. Prefix τυπι- and it is the optat. of the present; prefix τυπι- and it is the optative of the Attic aorist and future; prefix τυψ- and it is the optative of the future; τετυφ- and it is the optative of the præterit active; with τετυφ- it is the optative of the præterit middle: prefix τυψ- and change ο into α, and you have the optative of the aorist active.

The imperative of the assisting verb is ισθι: hence the imperative aorist in the passive τυφθητι, Atticè τυπι-ηθι.

The infinitive of the present of the assisting verb is ειναι: hence the infinitive of the present

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present Attic aorist and the futures active end in $-\epsilon\iota\nu$; the perfect active and middle in $-\epsilon\nu\alpha\iota$; the aorists passive in $-\eta\nu\alpha\iota$. The infinitive of the future of the assisting verb is $\epsilon\sigma\epsilon\sigma\theta\alpha\iota$: hence every other infinitive, except those in $-\epsilon\iota\nu$, $-\epsilon\nu\alpha\iota$, and $\eta\nu\alpha\iota$, just mentioned, terminate in $-\epsilon\sigma\theta\alpha\iota$; only the infin. of the aorist in the middle voice changing ϵ into α , its characteristic ends in $-\alpha\sigma\theta\alpha\iota$.

The following observations will be of some use to beginners in determining the quantity of the letter ι .

$-\iota$, $-\iota\nu$, $-\iota\varsigma$ final are generally short. Adverbs in $-\tau\iota$, notwithstanding what the Westminster grammar says, are short; but adverbs and pronouns with ι added, as $\nu\upsilon\iota$, $\alpha\tau\omicron\sigma\iota$, &c. and the Attic ι in $\omicron\delta\iota$, $\delta\epsilon\upsilon\rho\iota$, &c. as also monosyllables, except $\tau\iota$, are long. ι in comparatives is short; before nouns in $-\omega\nu$, $-\omicron\nu\omicron\varsigma$, long. ι in nouns ending in $-\iota\alpha$ is common, but often short. Before $-\mu\alpha$ in many nouns neuter it is long; before the consonants, except ρ , and nouns in $-\iota\xi$,
 $-\iota\gamma\omicron\varsigma$,

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-ιγος, or -ικος, with monosyllables in -ιψ, it is generally short: but nouns in -ικη, -ιτη, -της have ι long. Ι in -ινη, in words of two syllables, except in ειλαπινη, and some proper names, is long: when compounded with τρις it is short. Ι is long in verbs in -ιβω, -γω, -ινω, -ιφω. Verbs in -ω, with a liquid preceding, -λω, -μω, -νω, -ρω, -μνω, have the penult of the aorist long, εκρῖναν; in other verbs short. The reduplication in verbs is also short.

K.

ΚΑΠΠΑ is a mute, and one of the palatines. The Latins expressed this letter by C, καλαμος, *calamus*, a reed. The Dorians use π for κ, πως, κως; οπως, οκως; ποιος, κοιος; οποσος, οκοσος; πυαμος, κυαμος, *faba*, a bean; λυκος, *lupus*, a wolf; σκυλον, *spolium*, *spoil*: also κ for τ, ποτε, ποκα, *quando*, *when*; αλλοτε, αλλοκα, *alibi*, *elsewhere*; τοτε, τοκα, *tunc*, *then*; τις, *quis*, *who*? τετορα for τεσορα, *quatuor*, *four*.

Some-

K.

Sometimes it is added to verbs formed from the future, *αρεσω, αρεσκω, placeo, to please*; *μεδυσω, μεδυσκω, inebrio, to intoxicate*: it is, also, added by the poets and Æolians, *οχος, οκχος, vehiculum, a vehicle*; *κλυπω, obstreπο, to make a noise*, from *τυπω, τυπιω, verbero, to beat*. In the end, to *ε* before a vowel, *εκ εγω*: sometimes it is omitted, *καυχημα, αυχημα, gloriatio, boasting*; *καπρος, aper, a boar*; *μαλακος, mollis, soft*; *τηλικος, ταλικος, tantus, so great*.

K is the least employed of any of the servile letters.

Some nouns in *ξ (κς)* form the oblique cases in *κ- κορα-ξ, -κος*. The perfect and plusqp. of verbs, having in the first person present before *-ω*, another vowel, a dental letter, *δ, τ, θ, ζ, or σ*, or a liquid, *λ, μ, ρ, ν*, form the præterit with *κ*.

Λ.

ΛΑΜΔΑ is the first of those letters which, from their mixing readily with other sounds, are called semi-vowels or liquids, λ, μ, ν, ρ; to which Dionysius adds σ; who observes concerning the liquids, that “ They have not all a like power to move the ear; for λ affects it the most, and is the sweetest: ρ is rough, and stronger than the rest. The μ and ν, which are pronounced with the nostrils, have a middle effect, producing a sound not unlike to the sound of horns. Inelegant and displeasing is the sound of σ, and, when often repeated, it disgusts us: this hissing letter seems more proper for wild and brute animals than the human voice. The ancients used it rarely, and with great caution; and there have been some who have composed intire odes without it: Pindar shews this in these words; “ Of old the dithyrambic poets rejected the flimsy vowels and the filthy σαν or σιγμα.”

The

Λ.

The Λ is in many languages changed into Δ, a letter of the same organ ; μελιτω, *meditor, to meditate*; μυδαλεος, *madidus, wet*. Also into another liquid, ρ or ν, λιτρον, νιτρον, *nitrum, nitre*; πλευμων, πνευμων, *pulmo, the lungs*; νυμφη, *lymphæ, water*. In Latin it forms diminutives, from *bonus* (*bonulus*) *bellus, pretty*.

It is one of the radical or immutable letters, which occasions no variety in grammatical inflexions : however it is often doubled, sometimes rejected, and frequently used in derivatives ; ελαβεν, ελλαβεν : so in Latin *relligio, relliquiæ*; δακτυλος, *digitus, a finger*; αγκυλος, *uncus, a hook*; κυδος, κυδαλιμος, *glorious*; ειδος, ειδαλιμος, *specious*.

M.

MY, a labial and liquid, frequently subservient to grammatical mutations in Greek and Latin. As a labial before another labial, β, μ, π, φ, ψ, in composition, it is used for N; εν βαινω, εμβαινω; συν πλεω, συμπλεω; συν φερω, συμφερω; συν ψηφος, συμψηφος. The Æolians and Latins change π into μ, παλω, μάλω; ύπνος, *somnus*, *sleep*. It is often used in forming derivatives; αλχη, αλκιμος; ανθος, ανθιμος. By the poets and Æolians it is doubled; αμορος, αμμορος; ημεις, αμμεις, nos; υμεις, υμμεις, vos.

Quintilian calls M the *lowing* letter: Quid quod pleraque nos illa quasi *mugiente* literâ claudimus M, quâ nullum Græcæ verbum cadit? In all those places where the Greeks in nouns and verbs use the termination N, the Latins assume M. In the acc. of nouns in -ος or -ον the Greeks have -ον, the Latins -um; in nouns having the gen. in -ος in Greek, -is in Latin; the acc. of the former ends sometimes in -ιν, the latter in -em, οφ-ιν, *serpent-em*. The gen. plural

M.

plural of all nouns in Greek ends in *-ων*, in Latin in *-um*. The imperfect and plusqp. of verbs in Greek terminate with N, in Latin with M. In the optative mode the Latins in the active reject only the final *-i*, and retain *m*, inserting their favorite servile letter *r*, *λεγοιμ-ι*, *legerem*. M is, also, preserved by the Latins in the first person plural of verbs, *-mus*; which is, likewise, the termination of the superlative degree in Latin. In the pronouns, *εγω*, *ego*, the oblique cases sing. and pl. are distinguished by M; and so they are in the plural of *συ* or *τυ*, *τι*: also the fem. of *εις* is with M, *μια*, *μιας*, *μια*, *μιαν*, *una*, *unæ*, *unæ*, *unam*.

The servile letter M is very frequent in the Latin, and would too often stop the speech by closing the lips; for which reasons in the end of words it is cut off, and not pronounced. In the active of the Greek, M forms the optative in every time, *-οιμι*, aor. *-αιμι*; which mode in the passive ends in *-οιμην*, in the aorist *-εινν*, in the aor. middle *-αιμην*. The first person indic. passive and futures
passive

M.

passive and middle, from the assisting verb *εἰμι*, *εομαι*, ends in *-ομαι*. The Attic future middle *-εμαι*. The imperfect, plusq. pass. and aor. middle end in *-μην*. The perf. pass. in *-μαι*; and when a labial precedes *-ω* in the present, it is, euphoniæ causâ, converted into *μ*; *τυπω*, *τυπῶ*, *τετυβμαι*, *τετυμμαι*; *γραφω*, *γεγραμμαι*. When the first person sing. ends in *-μαι* or *-μην*, the dual has a first person which differs only in the termination *-ον* for *-α* in the first person plur. dual *-μεθ-ον*, plur. *-μεθ-α*. The first person plur. active, passive, and middle is in every place, in the assisting and all other verbs, made with M: also all participles; passive and middle, except the aorist pass. *-εις* and perfect middle *-ως*. Some verbs in *-εω*, *-αω*, *-οω*, *-υω*, vary the present by prefixing the reduplication, and changing *-ω* into *-μι*: Hence from *θεω*, *τιθημι*; *φαω*, *ιστημι*; *δοω*, *διδωμι*; *ζευγνυω*, *ζευγνυμι*. The passive is formed by changing the long vowel into its corresponding short vowel; *τιθεμαι*, *ισταμαι*, *διδομαι*, *ζευγνυμαι*. The imperfect is formed from the present, *ετιθην*, the Attic aorist is *εθην*; the other times are from *θεω*.

N.

NΥ, a labial, liquid, fervile letter. Before another labial, β, μ, π, it is, euphoniæ causâ, to be pronounced as M: for the same reason before a palatine, γ, κ, χ, it is converted into Γ; εν γραφω, εγγραφω; συν κλειω, συγκλειω; συν χεω, συγχεω. Before another liquid, λ, ρ, σ, into that liquid; συλλεγω, συρρως, συσσιτος. If ϑ or τ follows λ, the Dorians and Latins convert it into N; ηλθον, ηνθον; βελλιςτος, βενλιςτος; φιλιατος, φινλιατος; γρυλλιζω, grunnio, *to grunt or growl*; μεγαλος, magnus, *great*. Σ into N, ες, εν, *in*. N into M, πυανος, πυαμος, *a bean*: into B, πινω, bibo, *to drink*; τιν, tibi; or rather B in these places is fervile, and used for the digamma.

N is often doubled, and often inserted, especially by the Dorians, in verbs in -ιω and -υω, and likewise before ϑ; ενεπω, εννεπω; τιω, τινω; θυω, θυνω; ίκω, ίκνω; μινυθω, μινυνθω; εκλιθη, εκλινθη. The Argives and Cretans add ν to words having
the

N.

the penult in -ει, dropping the vowel ι; πειδω, πενδω, *libo*, to pour out: the Æolians φαεινος, φαεννος, *lucidus*, bright. In composition with -νησος N is doubled; Πελοποννησος. The Latins frequently insert N, δασους, *densus*, thick; παχους, *pinguis*, fat; λειχω, *lingo*, to lick; εχίς, *anguis*, a snake; τοχα, *tunc*, then; διγω, *tango*, to touch. The Dorians add ν to the pronouns, εγω, εγων; εμοι, εμιν; τοι, τιν. The poets frequently drop ν in adverbs which have their termination in -θεν, ωρθσθεν, ωρθσθε; οπισθεν, οπισθε. The Latins in proper names take away ν, Πλατων, *Plato*; the Greeks add it, Κικερων, *Cicero*; Καλων, *Cato*.

The accusative sing. of the article ὅς, *qui*, is ὄν, ἦν; the gen. dual οῖν, αῖν; gen. plural ὦν: hence nouns in -η, -ης, have the acc. in -ην. Nouns in -α, -ας, the acc. in -αν, the gen. and dative dual -αιν. Nouns in -ος, the acc. in -ον, dual -οιν. Nouns in -ις, increasing in the gen. have the acc. in -ιν. Nouns in -υς, -αυς, -ας, with another vowel or ρ immediately preceding, have the acc. also,

N.

also, in -ν. The gen. and dative dual of nouns increasing in the gen. is -οιν. The gen. plural of all nouns is -ων³. The gen. is sometimes varied from the nom. by ν; εἰς, εἰνος; τις, τίνος. The dual of ἐγώ is νώ, νων; hence *nos* in Latin, *nous* in French; dative plural ἡμιν; and of σὺ, τί, ὑμιν. The vocative of nouns in -εἰς and -ας have -εν and -αν, χαριεῖς, χαριεν; μελας, μελαν. The fem. and neuter of adjectives is sometimes distinguished by ν, μελας, μελαινα, μελαν; θαλας, θαλαινα, θαλαν. The neuter is often in εν, εἰς, μια, ἐν, unus, una, unum; χαριεῖς, χαριεν.

In the assisting, and, therefore, in all other verbs, the dual always terminates in -ν. The first person plural of the present

³ The Persic, which in very many instances is exactly similar to the Greek, German, and English, makes the plural often in N, as the German, Saxon, and old English: *Brother* is the same word in all these tongues, and the plural in Persic is literally *Bretheren*, پیرادران.

N.

and imperfect of the assisting verb, of every time and mode in the active, of the aorists passive, perfect, and plusqp. middle, also, terminate in $-ν$. The third person plural of the imperfect and Attic aorist active, which are the same with the first person sing. end in $-ον$. The aorist in $-α$, the plusqp. in $-ειν$, have the third plural in $-ν$. The third person plur. of the imperative always ends in $-ωσαν$. The first person passive in $-ομαι$ produces in the third person plural $-ονται$; $-εμαι$, $-ενται$; $-ωμαι$, $-ωνται$. The third person plur. of the optative active $-εν$: optative passive first person $-οιμην$; third pl. $-οιντο$. The infinitives active end in $-ειν$, except the aorist $-αι$, and the perfect active and middle, which end in $-εναι$: the aorists passive end in $-ναι$. The Perfic, also, forms the infinitive in N. The participles from $-ω$ and $-ων$, first persons indic. end in $-ων$; from passive and middle first persons $-μαι$, $-μην$, particip. $-μενος$. The Æolians in participles perfect assume $ν$ for $σ$, $εἰρηκως$, $εἰρηκων$.

Ξ.

ΞΙ is a double letter, formed from κ , γ , χ with σ , as is evident from nouns having the nom. in ξ , and the gen. in γ , κ , χ ; $\alpha\rho\pi\alpha$ - ξ , - $\gamma\omicron\varsigma$; $\kappa\omicron\rho\alpha$ - ξ , - $\kappa\omicron\varsigma$; $\omicron\nu$ - ξ , - $\chi\omicron\varsigma$: and from the verbs in some palatine letters, γ , κ , χ , which form, as all verbs do the fut. with σ ; and therefore $\lambda\epsilon\gamma\omega$ in the present has $\lambda\epsilon\xi\omega$ for $\lambda\epsilon\gamma\sigma\omega$ in the future; $\omega\lambda\epsilon\kappa\omega$, $\omega\lambda\epsilon\xi\omega$; $\tau\iota\kappa\tau\omega$, $\tau\epsilon\xi\omega$; $\beta\rho\epsilon\chi\omega$, $\beta\rho\epsilon\xi\omega$: also $\omega\rho\upsilon\sigma\omega$, $\omega\rho\upsilon\xi\omega$. Ξ returns in the second pers. sing. of the perfect passive, $\lambda\epsilon\lambda\epsilon\xi\alpha\iota$.

The Æolians resolve ξ in $\sigma\kappa$, $\xi\epsilon\nu\omicron\varsigma$, $\sigma\kappa\epsilon\nu\omicron\varsigma$, *hospes, a stranger*; $\xi\iota\phi\omicron\varsigma$, $\sigma\kappa\iota\phi\omicron\varsigma$, *ensis, a sword*. The Bœotians turn κ into ξ , $\iota\kappa\omega$, $\iota\xi\omega$, *venio, to come*. Ξ sometimes drops σ , and is converted into κ , $\epsilon\kappa$ for $\epsilon\xi$. The Athenians for σ often use ξ , $\xi\upsilon\nu$ for $\sigma\upsilon\nu$. The Dorians in the future use ξ for σ , $\kappa\lambda\epsilon\iota\omega$, $\kappa\lambda\epsilon\iota\sigma\omega$, $\kappa\lambda\alpha\xi\omega$; $\kappa\alpha\delta\iota\xi\omega$, $\acute{\alpha}\rho\pi\alpha\xi\omega$: the same is done in the end of nouns, $\kappa\lambda\epsilon\iota\varsigma$, $\kappa\lambda\epsilon\iota\xi$, *clavis, a key*; $\omicron\rho\nu\iota\varsigma$, $\omicron\rho\nu\iota\xi$, *avis, a bird*. The Ionians and Latins convert ω into ξ , $\delta\iota\omega\sigma\omicron\varsigma$, $\delta\iota\xi\omicron\varsigma$, *duplex, double*; $\omega\alpha\sigma\alpha\lambda\omicron\varsigma$, *paxillus, a stake*; $\omega\iota\omega\sigma\alpha$, $\rho\iota\chi$, *pitch*.

Ο.

Ο μικρον: the Athenians, Æolians, and Latins change α into ο, μαλαχη, μολοχη, *malva*, *malloths*; στρατος, εροτος, *exercitus*, *an army*; δαμω, *domo*, *to subdue*: ε is converted into ο in σπενδω, *spondeo*; τερω, *torreo*; from *tego* comes *toga*: also, to vary the præterit middle from the præterit active, ε is changed into ο, λεγω, λελεχα, λελογα; πειθω, πεποιθα; λειπω, λελοιπα. The poets and Æolians turn ω into ο, ὦρα, ὄρα; ερωται, εροροται, *stratum est*; ιωμεν, ιομεν, *eamus*. The Latins change ο into ι, ος, *is*; κινις, *cinis*; ομβρος, *imber*; πρῶτος, *primus*.

Ο is frequently made use of in forming nouns, and is sometimes redundant, as μοργν-υω, -υμι, ομοργν-υω, -υμι, *abstergo*, *to wipe away*; φως, φωω, *lumen*, *light*; δωκος, δωκος, *locus*, *a seat*. The Bæotians add υ to ο, ὕλη, ελη; ὕδωρ, εδωρ: the Ionians, Dorians, and Latins frequently drop it, Μενελαος, Μενελας; Νικολαος, Νικολας; πους, φους; μορος, μωρος; φρατ-ωρ, -ορος, *frater*, *fratris*;

O.

fratris; *ονομα*, *nomen*; *οπιθε*, *post*; *οδ-ος*, *-οντος*, *dens*. The Dorians and Latins lose *o* in the pronouns *εμσ*, *εμυ*; *εμοι*, *εμιν*; *σς*, *σευ* and *τευ*; *ς*, *ευ*.

O, before *ω* was introduced into the Greek alphabet, was used indifferently, either as long or short; and it was, likewise, put for *ς*, as may be seen in the most ancient inscriptions.

The article *hic* sing. masc. is *ὁ*, which is, also, the neuter sing. of the article *quod*. O with *υ* after it forms the genitive of those nouns in *-ας* and *-ης* which do not increase in the gen. *ταμι-ας*, *ταμι-ς*; *τελων-ης*, *τελων-ς*. Nouns in *-ου* and *-ον* derive their cases from the article *ὁς*, and have the gen. in *-ς*, *λογ-ος*, *λογ-ς*; *ξύλ-ον*, *ξύλ-ς*; and the accusative in *-ον*, *λογ-ον*, *ξύλον*; the nom. and voc. in *-οι*, *λογ-οι*: the accusative plur. masc. and fem. *-ας*, *λογ-ας*. The dual masc. and neut. of the article *ὁς*, and, therefore, of nouns in *-ου*, is *-οιν*, *λογοιν*, *ξύλοιν*; as likewise of nouns having the genitive in *-ου*, *ἄλς*, *ἄλος*, *ἄλοιν*. Nouns

O.

Nouns in $-\omega$, $-\omega\varsigma$, that increase in the genitive, have o or ω in each case and number, in which case the gen. $-\omega\omega\varsigma$ is contracted into $-\omega\varsigma$; the dative $-\omega\iota$ into $-\omega$; the acc. $-\omega\alpha$ into $-\omega$.

In verbs in $-\omega\omega$, $-\omega\omega$ contracts into $-\omega$; $-\omega\epsilon$ into $-\omega$; $-\omega\epsilon$, $-\omega\omega$, $-\omega\omega$ into $-\omega$.

The genitive of $\epsilon\gamma\omega$ is $\epsilon\mu\omega$ or $\mu\omega$; dative $\epsilon\mu\omega$ or $\mu\omega$: the gen. of $\sigma\upsilon$ is $\sigma\omega$; dative $\sigma\omega$: dative of $\acute{\epsilon}$, *sui*, is $\omega\iota$, *sibi*.

Nouns and participles in $-\omega\upsilon$ have the genitive fem. $-\omega\sigma\alpha$, neuter $-\omega\upsilon$; gen. $-\omega\upsilon\tau\omega\varsigma$, $\omega\upsilon$, $\omega\sigma\alpha$, $\omega\upsilon$, *qui*, *quæ*, *quod* est. In $-\omega\varsigma$, $-\omega\iota\alpha$, $-\omega$.

In all verbs in $-\omega$, that vowel, upon every increase or change in the first person is changed into $-\omega$, except in the perfect and aorist, which have $-\alpha$ in the active and middle. The imperfect active is formed from the present by changing $-\omega$ into $-\omega\upsilon$, and prefixing the augment, $\epsilon\text{-}\tau\upsilon\pi\lambda\text{-}\omega\upsilon$: the
same

O.

same time in the passive and middle is made from the active by changing $-ν$ into $-μην$, $ε-τυπλο-μην$; second person sing. $ε-τυπλ-ε$: $τυπω$ is the Attic future; hence the Attic aorist, in like manner as the imperfect, from the present, is $ε-τυπ-ον$; in the middle voice $ε-τυπο-μην$: the Attic future middle is $τυπ-εμαι$, third person pl. $τυπ-ενλαι$. The first future, as it is called by grammarians, is made from the present by inserting $σ$, the characteristic of the future in all verbs that will admit of it (unless in the Attic dialect taken from the future of the assisting verb) $τυπλ-ω$, fut. $τυψ-ω$: hence the future of the middle $τυψ-ομαι$: also the paulo post future passive $τε-τυψ-ομαι$. Besides which the passive derives two futures from the aorists; $τυφθ-ησομαι$ from $ε-τυφθ-ην$, and $τυπ-ησομαι$ from the Attic aorist $ε-τυπ-ην$. The present indic. passive and middle is formed from the act. by changing $-ω$ into $-μαι$, from $εω$, $ειμι$, $εομαι$, $τυπλ-ομαι$. The imperatives are formed from the same mode in the assisting verb, and have $ε$ from $εϛε$ in the present

O.

sent and perfect and Attic aorist active, and in the perfect middle; -ο in the perfect passive; -ον in the aorist active, and -ε in the present passive, from εἶο, εἶον. In the aorist passive -ητι, -ητι, from ἴσθι. How the optative mode is distinguished by the diphthongs οι, αι, ει, has already been explained under the letter I.

The termination -μαι of the present always produces -μενος in the participle, as in the assisting verb, εἶσομενος from εἶσομαι. The dual always ends in -ον, unless the first person sing. ends with -ν, when the third person dual is always -ην; or in the third person dual of the imperative, which is always -ων: also in the subjunct. the third person dual ends in -ην. When -ω is the first person sing. the first person plural is -ομεν, third -εσι; first person sing. -ον, plural -ομεν, third person -ον; first person sing. -μαι, dual -ομεθον, plural -ομεθα, third per. -ονται; first person sing. -ομην, dual -ομεθα, plural -ομεθα, third per. -οντο.

Π.

ΠΙ, a labial and mute letter. The Æolians change μ into π , one labial into another, ομμάλα, οππάλα, *oculi, eyes*; μετ' εμῶ, πετ' εμῶ, *mecum, with me*: also ϕ into π , rejecting the aspirate, and for ἀμφι read ἀμπι, *circum, about*: the Latins, likewise, φοινίκιος, *punicus*; φαινόλη, *pænula*; ἀφρη, *apua*; φοβερμαί, *fatueo*; κεφαλή, *caput*. These, also, convert π into β , ἀπο, *ab*; οπῶ, *ubi*; and τ into ρ , ἑαχὺς, *spica*; ταῶς, *pauo*; χρῶς, -τος, *corpus*.

Π is sometimes added in the beginning of words, σῶχω, πῶχω or ψῶχω, *tero, to rub*: sometimes dropped, παλαιός, αλαιός; πλατύς, *latus, broad*; from ποῖε, *quando, when*, ὅτε, *qui, who*; πῶ, *ubi, where*, ὅ, *cujus, whose*; ποῖ, *alicubi, somewhere*, οἷ, *qui, who*; πῶ, *quomodo, how*, ἡ, *cui, to whom*. The poets and Æolians doubled it, ὅππῶς, *ut, that*; ὅππῃ, *ubi, where*.

Π.

In verbs ending in $-\omega$ with a liquid, the liquid is in the perfect active converted into ϕ , and in the perfect middle restored, $\lambdaει\omega$, $\lambdaει\phi\alpha$, $\lambdaει\lambdaοι\pi\alpha$; $\tauρε\pi\omega$, $\tauε\tauρε\phi\alpha$, $\tauε\tauρο\pi\alpha$; $\tauυπ\acute{\iota}\omega$, $\tauε\tauυ\phi\alpha$, $\tauε\tauυ\pi\alpha$: it, also, returns in the third sing. of the perfect passive, $\tauέλυπται$, and is converted into $-\psiο$ in the imperative of the same time.

Ρ.

$\rho\omega$, a liquid, and, therefore, permutable with other liquids. The Athenians change λ into ρ , $\kappa\lambdaι\betaανος$, $\kappa\rhoι\betaανος$: the Latins, on the contrary, from $\lambdaειριον$ have formed *lilium*; from $\muυρια$, *mille*. Sometimes σ after ρ is changed into another ρ , as $\alpha\rhoσην$, $\alpha\rho\rhoην$: the Æolians, also, changed σ into ρ , and for $\epsilon\tauος$ read $\epsilon\tauορ$; $\acute{\iota}\pi\piος$, $\acute{\iota}\pi\piορ$. The Latins from $\φοβος$ have derived *pavor*; from $\epsilonντος$, *inter*, *intra*; and they turn ρ into λ , as $\betaακλρον$, *baculus*, a staff. Many derivatives are made with ρ , $\sigmaκηπτρον$, *sceptrum*, a scepter, from $\sigmaκηπιω$, *fulmino*,

P.

mino, to thunaer; εσοπλον and κατοπλον, *speculum, a mirrour*, from ωπλαι, *visum est*. The Æolians transposed and doubled the ρ, changing ι into ε, Πριαμος, Περραμος, *Priamus*; μετριος, μετεργος, *mediocris, middling*.

In the degrees of comparison it is sometimes rejected, αιχρος, αιχιων, αιχιςος; μακρος, μνηκων, μνηκιςος: it is rejected, also, by the Dorians, σκηπλον, σκαπλον; μικρος, μικκος. The poets often transpose ρ, κρατος, καρτερος, *fortis, strong*; τεταρτος, τετρατος, *quartus, fourth*; εδαρκον, εδρακον, *vidi, I have seen*. In like manner the Latins, αρπαξ, *rapax, rapacious*; μορφη, *forma, the form*; τερην, *tener, tender*; ριν, ρινος, *naris, a nostril*. This letter, though it is radical and immutable in Greek, except in forming the comparative degree in -τερος, -er in English, is as servile as any other in the Latin. See THE CAUSES, &c. of the Latin Tongue.

Σ.

ΣΙΓΜΑ: by the Dorians called Σαν. Dionysius places it among the liquids; “a sound without grace or sweetness, *αχαρι* καὶ *ανδρες*, and, if frequent, intolerable, *ει* *πλεονασσει σφοδρα λυπει*. Pindar is said to have written an intire ode without it, and another author to have taken every *σιγμα* from the *Odyssey* :” and yet no consonant, N excepted, is more frequent, and, therefore, more subservient to the purposes of grammatical inflexions. It is nearly related to the aspirate (‘) which is formed by a mild breathing with the mouth open, which, if contracted, and the breath forced, produces a hissing sound; hence the aspirate is frequently expressed by *ς*, *ὑπ’*, *sub*, *under*; *ὑπερ*, *super*, *above*; *ἕξ*, *sex*, *six*; *ἑπτα*, *septem*, *seven*; *ἕδος*, *sedes*, *a seat*; *ἰδρως*, *sudor*, *sweat*; *ὑλη*, *sylva*, *a wood*; *ἄλλομαι*, *salio*, *to leap*. The aspirated letter *ς* is changed into *σ*, *θεος*, *σειος*, *divinus*, *divine*; *αγαθος*, *αγαστος*: *τ* into *σ*, *αρκτος*, *ursus*, *a bear*; *ενιαυτος*, *ενιαυστιος*, *annus*, *the year*:

Σ.

year : σ is changed, also, into τ, συ, τυ, *tu*, *thou*; σος, τεος, *tuus*, *thine*. Σ is allied to C, and changed into it, συν, *cum*, *with*. In some instances δε is removed, and σ supplies its place, ηδαιμεν, ησμεν; ηδαισαν, ησαν.

The Dorians in the first person plural of verbs use σ instead of ν, λεγ-ομεν, λεγ-ομες; hence -*mus* in Latin, *leg-imus*: also, πλεον, *plus*, *more*; πριν, *prius*, *before*. The Æolians do the same in the infinitive, νοειν, νοεις, *intelligere*, *to understand*; φιλειν, φιλεις, *amare*, *to love*. It is often added in the beginning, φω, φαζω, σφαζω; μερδω, σμερδω; ακ-ις, -ιδος, *sagitta*, *an arrow*; ει, *si*, *if*; ειμι, *sum*, *I am*: in the middle, πρεσβυλατος, πρεσβυφατος, *at*, *ast*: in the end, οικαδε, οικαδες; φερε, φερες, *fer*; ετω, ετως; Συλλας, *Sylla*; Κατιλινας, *Catilina*. On the contrary, it is taken away in the beginning, σμικρος, μικρος; σκεδαζω, κεδαζω; σφιν, φιν, *sibi*: in the middle, by the Athenians, who form the future and aorist without σ, τυπω, ετυπον, which are absurdly called second

Σ.

cond future and second aorist : in the end, by the poets, πολλὰκις, πολλὰκι, *sæpe, often* ; χωρὶς, χωρὶ, *seorsim, separately*. It is, also, omitted in the end by the old Latin poets ; in the middle it is often doubled by the poets and Æolians, ὀπίσω, ὀπίσω, *postea, afterwards* ; ἐκαλεσα, ἐκαλεσα.

The Greeks of Tarentum and the Latins have ω for ζ in verbs in ζω, φραζω, φρασω ; μυζω, *musso*. The Æolians use ω for π, having a short vowel before it, ἐμπίω, ἐμπίω, ὀπίω, ὀπίω, πεπίω, πεπίω, πεώω, πετίω.

Σ and Τ are nearly equal in the times of their occurrence, and are more frequent than any other letters, ε, ι, ν, ο, α excepted, and, therefore, are employed more than most other servile letters in grammatical inflexions.

The various cases of nouns are made from the article ὁς, which has the fem. ἡς, the dative plural masc. and neut. οἷς, fem.

αἷς ;

Σ.

αῖς; acc. masc. ῥς, fem. αῖς: hence the gen. of nouns in -α and -η, not increasing the number of syllables in the oblique cases, make the gen. in -ης, unless α has another vowel or ρ before it, for then α is retained. Nouns increasing in the oblique cases have the gen. in -ᾶ, the voc. in -ς; the nom. and voc. plural masc. and fem. in -ς, except nouns in -ω and -ως. The dative plural of all nouns is made with -ς; and, also, the accusative plural, except in nouns of the neuter gender. Nouns in -α, -η, -ας, -ης, not increasing in the gen. end the dative plural in -αῖς, acc. in -ας. Nouns in -ᾶ and -οι, not increasing in the gen. have the dative plural -οῖς, acc. masc. and fem. -ας; increasing in the gen. dative plur. -οι, acc. -ας. Nouns in -ω and -ως, increasing in the gen. like those in -ᾶ not increasing in the gen. end the dative plural in -οῖς, acc. -ας. The Athenians in nouns ending in -ω and -ως, and having equal syllables in all cases, retain ω in every case, and, therefore, in the dative and accusative plural have -ως.

The

Σ.

The future of the assisting verb is made by inserting σ into $\varepsilon\text{-ομαι}$, $\varepsilon\sigma\omicron\mu\alpha\iota$: hence every future is made by inserting σ , if the verb ends in two vowels, $\gamma\epsilon\lambda\alpha\omega$, $\gamma\epsilon\lambda\alpha\sigma\omega$; or adding σ , if the consonant will unite with it.

The labials with σ form the future in ψ , $\tau\epsilon\rho\pi\omega$, $\tau\epsilon\rho\pi\sigma\omega$, $\tau\epsilon\rho\psi\omega$: the palatines in ξ , $\lambda\epsilon\gamma\omega$, $\lambda\epsilon\gamma\sigma\omega$, $\lambda\epsilon\xi\omega$; the dentals, δ , ζ , τ , θ , and ω , in σ alone, $\alpha\delta\omega$, $\alpha\sigma\omega$; $\omega\alpha\iota\zeta\omega$, $\omega\alpha\sigma\omega$, &c. But the liquids, λ , μ , ν , ρ , $\mu\nu$, not readily uniting with σ , make the future by shortening the penult.

The future middle is formed from the active by turning $-\omega$ into $-\omicron\mu\alpha\iota$: hence the paulo post future, prefixing the augment, $\tau\epsilon\text{-}\tau\upsilon\psi\text{-}\omicron\mu\alpha\iota$: the other futures passive end in $-\omicron\sigma\omicron\mu\alpha\iota$. The second person sing. of the assisting and every other verb in the active voice, and in every time and mode in the preterit and plusq. middle and aorists passive, ends in $-\varsigma$. If the first person sing. ends in $-\omega$ or $-\alpha$, the third plural ends in $-\sigma\iota$;

Σ.

-σι; -ειν of the plusqp. in the third plural εισαν. The third person plural of all imperatives ends in -ωσαν: the imperative of the assisting verb is ιθι or εἴο, εἴω; dual εἴον, εἴων; plur. εἴε, εἴωσαν. If the imperative sing. ends in -αι, -αθιω, the dual is -αθιον, -αθιων, plur. -αθιε, -αθιωσαν. If the imperative sing. ends in -ε, -εθιω, the dual is -εθιον, -εθιων, plur. -εθιε, -εθιωσαν. If the first person sing. ends in -μαι, the second and third dual will be -θιον, and the second plur. -θιε. If the first person sing. ends in -μην, the dual will be -μεθιον, -θιον, -θην, the second plur. -θιε. If the first person sing. ends in -μαι or -μην, the infinitive will end in -θαι, and the participle in -μενος, except in the perfect passive τετυφθαι. The participle of the aorist active ends in -ας; of the perfect active and middle in -ως; of the aorist passive in -εις.

T.

TΑΥ, a dental, mute, servile letter. Σ is often turned into T by the Athenians, γλωσσα, γλωττα; φυλασσω, φυλαττω; σημερον, τημερον. The same is done, also, by the Dorians, συ, τυ, *tu*, *thou*; σος, τεος, *tuus*, *thine*; εισι, εντι, *sunt*. The Latins have *b* instead of τ in λιτρα, *libra*. In the beginning τ is added to words by the Dorians and Ionians, οτε, τοτε; εως, τεως; οσος, τοσος. The old Athenians inserted τ into many words, πολισ, πολις; Πολεμος, Πτολεμος; ανυω, ανυτω; τυπω, τυπτω; κοπω, κοπτω; κλεπω, κλεπτω. In the genitive of some nouns in -ξ, τ intervenes, νυξ, νυκτος; ανα-ξ, -κτος; γαλα (for γαλαξ inusitat.) -κλος, *lac*, *milk*: it is rejected in ηγανον for τηγανον; πορτις, πορρις, *vitulus*, *a calf*; πλερνα, περνα, *perna*, *a gammon of bacon*; αρκτος, *ursus*, *a bear*. The poets, Æolians, and Latins sometimes double it, οτι, οττι, *littus*, *littera*.

T.

Prefix τ to every word in the article ὅς, ἡ, except in the nominative and vocative masc. and fem. sing. and plur. ὅς, ἡ, plur. οἱ, αἱ, and you form the article ὁ, ἡ, το, *hic, hæc, hoc*. Nouns often, participles always, in -ων and -αν, form the oblique cases masc. and neut. with τ, τυπῶν, τυπ-
τοντος; τυψαν, τυψαντος; Ξενο-φών, -φοντος; Δεραπεν-ων, -οντος. Nouns in -α, -ι, -ις, -ας, -αις, -ης, -εις, -ως, -ους, -ος, -αρ, have the oblique cases sometimes in -τος, βημα, -τος; μελ-ι, -τος; δεμι-ς, -τος; δοξα-ς, -τος; δαι-ς, -τος; φιλοῖη-ς, -τος; οποιε-ις, -νίος; φω-ς, -τος; ος, ωτος; οδ-ους, οδ-οντος; το τεύφο-ς, -τος; ἥπα-ρ, -τος.

Comparatives and superlatives are ordinarily made by adding -τερος and -ταλος to the positive, rejecting σ, σοφο-ς, -τερος, -τατος; similar to the English *wise, wiser, wisest*: α-γαθ-ος, *good*, has βελτιων or βελ-
τερ-ος, *better*, βελτις-ος, *best*; μικρος or λι-
τος, *little*, ε-λαος-ων, *less*, ε-λαχισ-ος, *least*.

T.

In the assisting verb the third person pres. sing. is $\epsilon\tau\iota$; future sing. third per. $\epsilon\sigma\text{-}\epsilon\tau\alpha\iota$, third per. plur. $\epsilon\sigma\text{-}\omicron\nu\lambda\alpha\iota$: hence in all verbs, if the first person sing. ends in $\text{-}\mu\alpha\iota$, the third person ends in $\text{-}\tau\alpha\iota$, third plur. $\text{-}\nu\lambda\alpha\iota$, except in the perfect passive; for it being impossible to pronounce $\gamma\epsilon\gamma\rho\alpha\pi\nu\lambda\alpha\iota$, $\lambda\epsilon\lambda\epsilon\chi\nu\text{-}\tau\alpha\iota$, this person is therefore expressed by the participle with the auxiliary verb. If the first sing. ends in $\text{-}\mu\eta\nu$, then the third sing. ends in $\text{-}\tau\omicron$, and the third plur. in $\text{-}\nu\lambda\omicron$. Imperatives in $\text{-}\epsilon$ and $\text{-}\omicron\nu$, $\text{-}\tau\iota$ and $\text{-}\vartheta\iota$, have τ in every person and number. The dual of every time and mode, except in the imperative, and when the first person sing. ends in $\text{-}\mu\alpha\iota$ or $\text{-}\mu\eta\nu$, is formed with τ . If the first person ends in $\text{-}\alpha$ or $\text{-}\nu$ or $\text{-}\mu\iota$, the dual ends in $\text{-}\tau\omicron\nu$ and $\text{-}\tau\eta\nu$: in other times it ends always in $\text{-}\tau\omicron\nu$, the imperative excepted. The second plur. always ends in $\text{-}\tau\epsilon$, unless the first person sing. ends in $\text{-}\mu\alpha\iota$ or $\text{-}\mu\eta\nu$, or when the imperative is in $\text{-}\alpha\iota$, $\text{-}\epsilon$, $\text{-}\psi\omicron$.

Υ.

Υ ψιλόν : the Æolians and Latins turn α into υ, γλαφω, γλυφω, *fodio, to dig*; αγκυλος, *uncus, a hook*: also υ into α, κυων, gen. κυνος, *canis, a dog*. Ο frequently changes into υ; from επι and ονομα, επωνυμος; ομφαλος, υμφαλος, *umbilicus, the navel*; Θεος, *Deus, God*; αντρον, *antrum, a cave*: also υ into ο, νυξ, *nōx, night*; μυλη, *mola, a millstone*: into ε, ρυμος, *remus, an oar*; ρυμειν, *remulco*.

Υ is often added, ιαχεν, ιαυχεν; φασκω, φαυσκω; γηδεω, Dor. γαδεω, *gaudeo, to rejoice*; ζητεω, ζητευω; ψαω, ψαυω, *tango, to touch*. Sometimes λ is rejected, and υ added, Αλκυων, Αυκυων, *Alcyone*; αγλαος, αγαυος, *splendidus, shining*; and in modern French, *autre*, originally from *alter*. The Ionians often join υ with ο, κορος, κερως, *juvenis, a youth*; ορος, ερος, *mons, a mountain*. The Latins frequently assume *u* for the spiritus asper et lenis in the middle of words,

to

Υ.

to prevent a concurrence of vowels, ὑπ, *sub, under*; εἰμ', *sum, I am*; οἶνος, *vinum, wine*; κλεις, *clavis, a key*; ἰξος, *viscum, glue*; χῶω, *cavo, to hollow*, and *vacuo, to empty*; ἰταλός, *vitulus, a calf*; λεῖος, *levis, light*; δῖος, *divus, divine*. See CAUSES of the Latin Tongue.

Nouns in -ῶ, like the articles, have the accusative plur. in -ας, λογας. Nouns increasing in the oblique cases, or having -ῶ in the genitive, if the nominative ends in -ω or -ως, contract the gen. sing. into -ας, and have the accusative plur. -ας: if in -εως, they have the vocative sing. in -ευ, the dative plur. -ευσι: in every other case the υ is rejected; νομews, *pastor*, voc. νομευ, dative plur. νομευσι.

The feminine participle of the assisting verb from ων masc. is εσα fem. Hence in all other verbs, if the masc. ends in -ων, the fem. ends in -εσα, τυπῖ-ων, -εσα; τυψ-ων, -εσα, &c.

The

Υ.

The imperative pres. passive and middle, and the imperative, also, of the Attic aorist middle, end in -ε, τυπῆε, τυπε. The Attic future middle ends in -εμαι, first per. plur. -εμεθα, τυπ-εμαι, τυπ-εμεθα.

Verbs in -υμι retain υ in every person, number, mode, present and imperfect, active and passive, -υμι, -υς, -υσι; dual -υτον, -υτην; plur. -υμεν, -υτε, -υσαν. Passive -υμαι, -υσαι, -ύται; dual -υμεθον, -υσθον, -υσθον; plur. -υμεθα, -υσθε, -υνται. Imperfect -υμην, -υσο, -υτο; dual -υμεθον, -υσθον, -υσθην; pl. -υμεθα, -υσθε, -υντο. Imperative active -υθι, passive -υσο. Infinitive active -υναι, passive -υσθαι. Participle active -υς, pass. -υμενος.

Υ before γ, μ, σ, χ, is generally long. Verbs in -υμι in the indicative sing. active have υ long. In the dual and plural middle, and, also, in the imperative and infinitive, in every voice, υ is short: but υ in verbs of two syllables is long, κλυθι με.

Φ.

ΦΙ is one of the mute letters aspirated. It was pronounced stronger by the Greeks than the letter F by the Romans, which gave occasion to Cicero, as Quintilian relates, to laugh at a witness who, being a Greek, could not pronounce the first letter of the word *fundanus*. This letter interchanges with others of the same organ; viz. the labials Βυμep: β into *f*, βρεμω, *fremo*; βασκαινω, *fascino*: φ into *b*, σφιν, *sibi*; νεφος, *nubes*; κυφος, *gibbus*: φ into *v*, σφω, *vos*; φυσκα, *vesica*.

One aspirated letter is sometimes used for another: ϑ by the Æolians for φ, ϑηρες, φηρες, *feræ*; ϑυγα, *foris*: χ into φ in αυχενα, αυφενα, *cervices, necks*. Perhaps εχis is changed into οφis, and from ιχis is made οσφus, *lumbus, the loin*.

In

Φ.

In φαυω, αὖω, *sicco*, to dry, and φευ, *heu*, the letter ω is lost, and the aspirate retained: sometimes the intire letter is rejected, as in ημι from φημι, *dico*, to speak; ην from εφην.

The præterit active of all verbs ending in -ω, with the labial letter π, β, φ, or πλ. before it, makes the perfect in -φα with the reduplication, λειβω, λελειφα; τερπω, τετερφα; γραφω, γεγραφα; τυπλω, τετυφα: hence the plusqp. active ετε-τυφειν: hence, also, the dual of the præt. passive in -φθον, plusqp. passive -φθον, -φθην. Imperat. -φε. Optative -φοιμι. Subj. -φω. Infin. -φεναι. Participle -φως. The imper. perfect passive -ψο, -φθω; dual -φθον, -φθων; plur. -φθε, -φθωσαν. Infinitive of the same time and voice -φθαι.

X.

XI, an aspirated mute letter; one of those called palatine, γ , κ , χ , which are formed, says Dionysius, “ by raising the tongue to the roof of the mouth near the throat, and uttering a sound with the breath. These letters differ little in pronunciation from each other: the κ is slight, the χ stronger, and the γ between the two. The best letters are those which are uttered with the most breath, the next are such as are of a middle strength, and the worst, those which are pronounced with a faint breathing: for the letters that are full and strong, and which require an addition of breath, are the only ones that obtain an high degree of power or efficacy, and, consequently, come the nearest to perfection.”

The Latins express the letter χ by *c*, *ch*, and *g*, *σικχος*, *siccus*; *ὄρχη*, *orca*; *λεῖχω*, *lingo*; *βραχίων*, *brachium*; *ονυχος*, gen. of *ονυξ*, *unguis*; *αγχω*, *ango*; *χαλβανη*, *galbanum*.

Some-

X.

Sometimes χ is rejected, and the digamma υ inserted, $\beta\rho\alpha\chi\upsilon\varsigma$, *brevis*; $\mu\alpha\lambda\alpha\chi\eta$, *malva*; $\alpha\rho\alpha\chi\upsilon\eta\varsigma$, *araneus*, without the digamma: it is, also, rejected in the beginning of words, $\chi\lambda\alpha\iota\nu\alpha$, *laena*, or expressed by the aspirate only, $\chi\alpha\mu\alpha\iota$, *humi*; $\omicron\chi\omega$, *veho*.

Nouns in $-\xi$ form the gen. by changing ξ into another palatine, $\theta\omega\rho\alpha-\xi$, $-\kappa\omicron\varsigma$; $\acute{\alpha}\rho-\pi\alpha-\xi$, $-\gamma\omicron\varsigma$; $\kappa\omicron\rho\alpha-\xi$, $-\kappa\omicron\varsigma$; $\alpha\nu\alpha-\xi$, $-\kappa\lambda\omicron\varsigma$; $\omicron\nu-\xi$, $-\chi\omicron\varsigma$. The ξ returns in the vocative sing. and dative plural.

Verbs having a palatine before ω in the first person pres. indic. active form the perf. in $-\chi\alpha$ with the reduplication, $\lambda\epsilon\gamma\omega$, $\lambda\epsilon\lambda\epsilon-\chi\alpha$; $\omega\lambda\epsilon\kappa\omega$, $\omega\epsilon\pi\lambda\epsilon\chi\alpha$; $\tau\rho\epsilon\chi\omega$, $\tau\epsilon\tau\rho\epsilon\chi\alpha$: also before $\tau\omega$, $\tau\iota\kappa\lambda\omega$, $\tau\epsilon\tau\epsilon\chi\alpha$. X is retained in every mode of the perfect and plusqp. act. but in verbs in $-\gamma\omega$, the γ returns in every mode in the perfect middle; and, likewise, in the first person sing. and dual of the perfect and plusqp. indic. passive, and in the participle of the same time. The aorist and fut. passive receives χ , $\epsilon\lambda\epsilon\chi\theta\eta\nu$, $\lambda\epsilon\chi\theta\eta\sigma\omicron\mu\alpha\iota$. Ψ.

Ψ.

Ψ I is one of the double letters, compounded of ϖ and σ , and, therefore, the Æolians and Latins wrote $\pi\sigma$ for ψ , Πελοπς, *Pelops*; and sometimes in the beginning inverted the letters, placing σ before π , $\psi\epsilon\lambda\lambda\iota\omicron\nu$, $\sigma\psi\epsilon\lambda\lambda\iota\omicron\nu$, *armilla, a bracelet*; $\psi\alpha\lambda\iota\varsigma$, $\sigma\psi\alpha\lambda\iota\varsigma$, *novacula, a razor*. $\Psi\epsilon$ is used by the Dorians for $\sigma\phi\epsilon$ ($\phi\sigma\epsilon$) hence *ipse* of the Latins. It is sometimes expressed by *bs*, as $\omicron\psi\omicron\nu$, *obsonium*; $\alpha\psi\iota\nu\theta\iota\omicron\nu$, *absinthium*: it is omitted in $\alpha\mu\alpha\theta\omicron\varsigma$ from $\psi\alpha\mu\alpha\theta\omicron\varsigma$, *arena, sand*. On account of ϖ , this compound letter changes into another labial in the oblique cases of nouns, $\alpha\rho\alpha\psi$, $\alpha\rho\alpha\beta\omicron\varsigma$; $\mu\epsilon\rho\psi$, $\mu\epsilon\rho\sigma\pi\omicron\varsigma$; $\sigma\kappa\upsilon\rho\alpha\psi$, $\sigma\kappa\upsilon\rho\alpha\phi\omicron\varsigma$. Ψ returns in the vocative sing. and dative plural.

Verbs in $-\epsilon\omega$, $-\pi\omega$, $-\pi\iota\omega$, $-\phi\omega$, form the future in ψ . The concurrence of σ , which is characteristic of the future, doth, with those labials, naturally produce the change of $\beta\sigma$, $\pi\sigma$, $\pi\iota\sigma$, $\phi\sigma$, into ψ . The optative

-οιμι;

Ψ.

-οιμι; infinitive -ειν; participle -ων. The future of the middle voice is made from the active by changing -ω into -ομαι; optat. -οιμην; infinitive -εσθαι; participle -ομενος. From the future active proceeds the aorist active, by changing -ω into -α, and prefixing the augment, ε-τυψ-α; imperat. -ον; optative -αιμι; subjunct. -ω: infinitive -αι; participle -ας. Hence, too, comes the aorist middle, by adding -μην to the active, ε-τυψαμην; imperative -αι; optative -αιμην; subjunct. -ωμαι; infinitive -ασθαι; particip. -αμενος. The paulo-post-future passive is the same with the future middle, prefixing the reduplication, τετυψομαι. The imperative of the præterit passive ends in -ψο, τετυψο.

Ω.

Ω μεγα: “ This, says that excellent critic, and elegant writer, Dionysius, though inferior to α, η, is to be preferred to υ, and the other vowels; for in forming it the mouth is open and round, the lips compressed,

Ω.

pressed, and the breath beats against the roof of the mouth. Pindar and the dithyrambic writers delight in the use of it."

The Athenians change *o* into *ω*, and preserve it in every case, in every number; λαος, λεως, *populus, the people*; ναος, νεως, *templum, a temple*: the Dorians, also, change *o* into *ω*, ορος, ωρος, *mons, a mountain*: Ionians, δευρο, δευρω: Æolians, ὄσα, ωσα. *O* in composition passes into *ω*, ονυξ, πολυωνυξ and εξωνυξ; ονομα, πολυωνομος and ανωνυμος; οβολος, τριωβολον. On the contrary, the Bæotians, and sometimes the Athenians, resolve *ω* into *οι*, ἥρωος, ἥροιος; πατρωος, πατριοις; γελωος, γελοιος: the Latins, also, from κωμωδια have formed *comædia*; from τραγωδια, *tragædia*. *Aoi* changes into *ω* in the optative of βοαιομι, βοωμι; αοιδη, αοιδος ωδος. The Ionians contract *ο*, αυ into ωυ, ὁ αυτος, ωυτος; το αυτο, τωυτο; εαυτε, εωυτεω, *sui ipsius, of himself*. The Dorians turn αυ into ω, αυλαξ, ωλαξ, *sulcus, a furrow*; τραυμα, τρωμα, *vulnus, a wound*. The poets often use *η* for *ω*, πηносω, πλωσω,

Ω.

πλωσω, *formido, to dread*; ψηχω, ψωχω, *rado, to scrape*. The Ionians and Dorians use ω for ε, εν, ων, *igitur, therefore*; βεν, βων; βεσι, βωσι; δελος, δωλος; ιδεσα, ιδωσα; δυοδεκα, δεδεκα, δωδεκα. Ω is sometimes changed into υ, as φω-ρ, -ρος, *fur, a thief*. The Dorians contracted οε into ω, ὁ εγω, ωγω; ὁ ἕτερος, ωτερος: the Ionians and Dorians οα into ω, βοαξ, βωξ; ὁ Αδωνις, ὦ δωνις; το απο, τω πο: the Ionians οη into ω, βοησω, βωσω, *clamabo, I will call out*; βοηδεν, βωδεν; ογδοηκοντα, ογδωκοντα. The Athenians inserted it in ειδα, εωδα and εωδα, *consuevi, I have accustomed myself*; αφεικα, αφεωκα, *divisi, I have divided*. Sometimes it is rejected, οπισωδεν, οπιωδεν; ωρσωδεν, ωρωδεν; κορωνη, *cornix, a crow*; αλωπηξ, *vulpes, a fox*. The dative sing. masc. and neut. nominative and accusative dual of the article ὅς, *qui, who*, is ω; the gen. plur. ων: hence the dative sing. and nom. and acc. dual, of all nouns in -ου and -ον, end in -ω, λογω; and the gen. plur. of all nouns ends in -ων, μισων, λογων, ρητορων. The pronoun εγω added to the oriental לך gives λεγ-εγω, hence λεγω, *lego, to read*.

Ω.

The termination of the first person pres. indicative and both futures active is in -ω, τυπ¹-ω, τυπ²-ω, τυπ-ω. The participles of these times end in -ων; the particip. of the præterit active and middle in -ως. In all imperatives the third person sing. ends in -ω; the third termination of the dual is -ων; the third plur. -ωσαν. The long vowels ω and η are, also, characteristic of the subjunctive mode in every time, which, from the first person sing. -ω, plural first person -ωμεν, third -ωσι, have the same terminations in all subjunctives in the active, in the aorists passive, and perfect active and middle: in other times, in the middle and passive voices the subjunctive terminates in first per. sing. -ωμαι, first per. dual -ωμεθον, plural first person -ωμεθα, third -ωνται. In verbs in -ωμι from -οω, ω, as the contraction for οω, is retained in each person sing. διδωμι, διδως, διδωσι; in the imperfect εδιδων, εδιδως, εδιδω: the other times are formed regularly from δοω.



PALÆOGRAPHIA GRÆCA:

THE
RISE AND PROGRESS
OF THE
LETTERS

IN THE
GREEK ALPHABET.

SUMMÆ SAPIENTIÆ FUISSE SONOS VOCIS, QUI IN-
FINITI VIDEBANTUR, PAUCIS LITERARUM NOTIS
TERMINAVISSE.

CICERO TUSC. LIB. I.

E e

理 性 道

LETTER

SENT

GREYK ALPHABET.

CLIFFORD TUSC. LIB.

PALÆOGRAPHIA GRÆCA.

THE art of writing was certainly very antient, as is evident from the sacred Scriptures; and, indeed, commerce could not have subsisted long without it. Some marks must have been used in the most early times to distinguish the returns of the seasons, to assign and secure limits and boundaries, and to assist the memory on various occasions.

The Ægyptians, and many other nations, made use of the pictures or representations of objects, which pictures have been called Hieroglyphics. To such marks the Chinese owe the vast number of characters used by them in their writings. But the letters of the Alpha-bet, however varied or numerous, had their origin in the

East, and are the offspring of one parent. The names, the shape, the order, and the arithmetical power of these letters prove them to be all derived from one and the same source.

The Hebrew Alpha-bet is not very unlike the Phœnician, or what has been called the Samaritan : and I think that, upon a very slight inspection, it will appear most probable that the latter was derived from the former. The Hebrew is of a beautiful and regular construction, and may well be considered as a sacred character not in common use ; whereas the old Phœnician and the modern rabbinical characters are made with greater expedition, and seem to be derived from the same characters written in haste, and adapted to ordinary purposes.

Herodotus asserts that, upon inquiry, he found the rites of Bacchus were introduced into Greece by Cadmus the Tyrian, and the Phœnicians who came with him, and settled in Bœotia : all the names of the
 gods

gods came into Greece from Ægypt¹. Cadmus was the son of Agenor an Ægyptian. The Coptic letters are nearly the same with the Greek, but as the names are not Ægyptian, and no inscription has yet been discovered consisting of any of these alphabetic characters, till after the Greeks were in possession of Ægypt under the Ptolemies, it is nothing more than fancy or conjecture to imagine that the Ægyptians were the authors of them.

We are informed by Diodorus the Sicilian², that it was the opinion of some persons

¹ Πυθεσθαι δὲ μοι δοκεῖ μαλιστα, Μελαμπας τὰ περὶ τοῦ Διονυσοῦ παρὰ Καδμῶ τε τε Τυρίῃ καὶ τῶν συν αὐτῷ ἐκ Φοινίκης ἀπικομένων ἐς τὴν νῦν Βοιωτὴν καλεομένην χώραν. σχεδὸν δὲ καὶ πάντα τὰ ὄνοματα τῶν θεῶν ἐξ Αἰγυπτοῦ ἐληλυθε ἐς τὴν Ἑλλάδα. Herod. l. ii.

² Πρὸς δὲ τῆς λεγούσης ὅτι Σύροι μὲν εὑρεταὶ τῶν Γραμμάτων εἰσι, παρὰ δὲ τούτων Φοινίκης μαθόντες τοῖς Ἕλλησι παραδεδωκασιν. ὅτοι δὲ εἰσιν οἱ μετὰ Καδμῶ πλευσάντες εἰς τὴν Εὐρώπην, καὶ διὰ τούτο τῆς Ἑλλήνας τὰ γράμματα Φοινικία προσαγορεύειν. φασὶ τῆς Φοινίκης οὐκ ἐξ ἀρχῆς εὑρεῖν, ἀλλὰ τῆς τυπῆς τῶν Γραμμάτων μεταδίνειν μόνον. Diodor. l. v.

persons that letters were invented by the Syrians, from whom the Phœnicians first learnt their use, and then communicated them to the Greeks.

The Phœnicians, as the same persons say, only changed the shape or form of the letters, but were not the first who discovered them.

The inhabitants of Jerusalem are called Syrians of Palestine by Herodotus, and he describes their city by the same name it had of old, and which it still continues to have in the East ³.

The same historian, declaring his own sentiments, says, that the Phœnicians un-

Literas semper arbitror Assyrias fuisse: sed alii apud Ægyptios à Mercurio, ut Gellius: alii apud Syros repertas volunt. Utique in Græciam intulisse è Phœnice Cadmum sedecim numero. Plin. Hist. l. viii. c. 58.

³ Απο γαρ Φοινικης μεχρι ερων των Καδυτιος πολιος, η εστι Συριων των Παλαισινων καλεομενων· απο δε Καδυτιος, εβσης πολιος, ως εμοι δοκει, Σαρδιων 8 πολλω ελασσονος. Herod. l. iii.

der Cadmus, with whom were the Gephyrei, and many others, brought learning into Greece, and that the Greeks had not earlier the use of letters ⁴.

This is contradicted by Diodorus, Pausanias, Zenobius, and others. Diodorus informs us that Linus composed a book, upon the acts of the first Dionysius, in Pelasgic characters, and that the same were used by Orpheus and by Pronapides the preceptor of Homer ⁵. Zenobius ⁶ says, that Cadmus slew Linus for teaching characters differing from his. And Pausanias,

⁴ Οἱ δὲ Φοινίκες ἔτοι οἱ συν Καδμῷ ἀπικομενοί, τῶν ἔσαν οἱ Γεφυραῖοι, ἀλλὰ τε πολλὰ, οἰκησαντες ταυτὴν τὴν χώραν, ἐσηγαγόν διδασκαλίαν εἰς τὰς Ἑλλήνας, καὶ γράμματα, ἐκ ἔοντα πρὶν Ἑλλήσι, ὥς ἐμοὶ δοκεῖ. Herod. l. v.

⁵ Τὸν δ' ἐν Λινὸν φασὶ τοῖς Πελασγικοῖς γράμμασι συνταξάμενον τὰς τὰ πρῶτα Διονυσίου πράξεις, καὶ τὰς ἀλλὰς μυθολογίας ἀπολιπεῖν ἐν τοῖς ὑπομνήμασιν· ὁμοίως δὲ τῆτοις χρῆσασθαι τοῖς Πελασγικοῖς γράμμασι τὸν Ὀρφεα, καὶ Πρωναπίδην τὸν Ὅμηρον διδασκαλόν. Diodor. l. iii.

⁶ Τὰ ἐκ Φοινίκης γράμματα βεβλομένος διαδοθῆναι τοῖς Ἑλλήσι Καδμὸς ἀνείλε Λινόν, καὶ αὐτὸν ἰδία γράμματα ἐπιδεικνύμενον.

in his Attics, assures us, that he himself saw an inscription upon the tomb of Corœbus, who lived at the time when Crotopus, who was contemporary with Deucalion, was king of the Argives. Letters, therefore, were in use among the Greeks long before the arrival of Cadmus.

The first letters used in Greece and Italy were called Pelasgic. The Pelasgi, whether of Ægyptian, or Syrian and Phœnician race, came into Greece, and were dispersed over all the country before the reign of Deucalion. Strabo ⁷ says, all acknowledge

⁷ Της δὲ Πελασγας, ὅτι μὲν ἀρχαίον τι φύλον κατὰ τὴν Ἑλλάδα πᾶσαν ἐπεπολάσε, καὶ μάλιστα παρὰ τοῖς Αἰολευσι τοῖς κατὰ Θητῆλαιαν, ὁμολογεῖν ἅπαντες σχεδὸν τι. Strabo, l. v.

The following account of the Pelasgi was composed and communicated by the learned and ingenious John Reïnhold Forster :

Græciæ civitates, origines suas, quodam certamine, ad ultimam antiquitatem usque remove, solitæ erant. Sicyonis regnum antiquissimum fuisse testantur, Herod. l. vii. c. 94. Pausan. Corinth. & Achaic. Strab. l. viii. Castor apud Syncell. Chronogr. p. 97.

Argivum

knowledge the Pelasgi to be an antient tribe, settled over all Greece, and principally

Argivum Inachium regnum paucis annis Sicyonio recentius, regiam habuit, *Argos* dictum *Pelasgicum*; hinc vix ulli dubio locus est, Pelasgos & Argos cum Inacho confedisse.

Thebis Bœoticis, in Attica & Arcadia & ubivis fere per universam Græciam Pelasgos fuisse, totius pene antiquitatis testimoniis confirmare facillimum foret; at cum res sit notissima, nec quenquam fugiat, qui Græcas literas vel parum degustarit: id fatius duco heic monere, Pelasgos ab omnibus vetustatis scriptoribus, pro advenis haberi, nec tamen ulli eorum, id excidisse, undenam primitus profecti sint. Sunt mihi plures rationes, quæ me induxere, ut Pelasgos Ægyptios fuisse credam, eas vero, si tantum unquam mihi otii fuerit, alio loco exponere animus est; id hunc heic loci observasse sufficiat; Ægyptios ab omni ævo colonias in longinquas emisisse regiones, præsertim in Græciam & Syriam, quam rem forte Ister Milesius, qui, ni memoria me fallit, de coloniis Ægyptiorum scripsit, pluribus persequutus est: nec mirum! Ægyptium enim regnum jam ab omni retro ævo florentissimum fuit. Sacra equidem pagina, nos docet, jam Abrahami imprimis vero Josephi & Mosis tempore Ægyptum fuisse regnum opibus valentissimum, & à mercatoribus jam tum temporis res ad luxum facientes importatas fuisse: unde facile patebit, Ægyptios

E f

jam

pally in Æolia and Theffaly. Hence Herodotus ⁸ asserts that the Arcadians, Athenians,

jam tum varias exercuisse artes, scientiis operam dedisse, & scribendi artem literarumque usum habuisse. Plinius enim gravis imprimis & diligens auctor, disertis verbis. id testatur l. vii. c. 56. *Menon in Ægypto literas invenit, xv. annis ante Phoroneum.* Cum vero ex mea sententia Moses Danai & Sesostridis tempore vixerit, certe literarum usus, Mose multo antiquior fuit in Ægypto. Sesostris ille & alii ante eum Ægypti reges, undique duces cum copiis, unaque cum iis juvenes ex sacerdotali tribu dimisere, qui praesertim in Græcia, homines tunc passim per agros palantes, ferarumque ritu viventes, in urbes coegere ad vitam cultiorem, moresque minus ferros traduxere, cultum deorum & mysteria instituere; & ne denuo hæc cultior vitæ ratio, aboleri & oblivioni tradi posset, imprimis operam dedere, ut hæc gentes usum literarum & artem scribendi edocerent: & has literas, *Pelasgicas* fuisse suspicor. *Juvenis* enim uti & *Filius Ægyptio* fermone appellatur αλοχ vel ελοχ, cum articulo πι-ελοχ, vel dialecto Thebaidis πε-ελοχ vel π-ελοχ. Ægyptiorum sacerdotes in varias classes distributos fuisse, quis est qui nesciat? Γραμματευσ seu *scriba*, non ultimæ classis sacerdotio apud Ægyptios fungebatur; is Ægyptiis Στοιχ vel Στοιχαι vocatur: π-ελοχΣτοιχαι igitur fuit, *juvenis sacerdotalis scribæ* munere fungens, & talem unumquemque *Pelasgorum* fuisse credo, qui postmodum numero

nians, and others, were called Pelasgi. And in another place ⁹, he informs us that the people of Athens, who were Pelasgi, changed their speech with their letters; plainly intimating, that before that time they spoke the language, and used the characters, of the Pelasgi. Almost the same thing is said of the Romans by Dionysius ¹⁰ of Halicarnassus, who tells us that they spoke a mixt dialect, not perfectly Barbarian, nor perfectly Greek, but made use of both, and for the most part the Æolian.

The Pelasgi were reduced by Deucalion, Hellen, and Cadmus. They were not suf-

mero aucti, gentem peculiarem constituere Græcis sunt visi; revera autem *Pelasgi* fuere, colonii ab Ægyptiis dimissi, in varias maris Mediterranei regiones.

⁸ Πελασγοι Αρκαδες—Πελασγοι Κραναιοι—Πελασγοι Αιγιάλεες— Herodot. l. vii. viii.

⁹ Το Αττικόν εθνός εον Πελασγικόν, ἀμα τῇ μεταβολῇ ες Ἑλληνας καὶ τὴν γλῶσσην μετεμαθε. Herodot. l. i. c. 57.

Αττικά γραμματα, τὰ αρχαία, ἐπιχωρία. Hesych.

¹⁰ Ρωμαῖοι δὲ φωνὴν μὲν; ὅτ' ἀκραν Βαρβαρον, ὅτ' ἀπηρτισμένως Ἑλλάδα φθεγγόνται, μίκτην δὲ τινὰ ἐξ ἀμφοῖν, ἥς εἰν ἡ πλείων Αἰολίς. Dionys. Halicarn. l. i. c. 90.

ferred by the last conqueror to retain their antient name; and it is, therefore, not very surprizing that letters were no longer permitted to be called Pelasgic. In Peloponnesus, the Pelasgi were now called Dorians, and in Arcadia they preserved their name longer than any other of their tribe did in Greece.

The Romans were instructed in many things by the Arcadians, who came into Italy under Evander. Pliny and Tacitus¹¹ both assert, that the old Greek characters were the same as the Roman. Dionysius¹² says, that the Romans had them from Greece sixty years before the siege of Troy.

The

¹¹ Veteres Græcas fuisse easdem pænè, quæ nunc sunt Latinæ, indicio erit Delphica tabula antiqui æris. Plin. Hist. l. vii. c. 58.

In Latium eas (literas) attulerunt Pelasgi. Id. c. 57.

—Et formæ literis Latinis, quæ veterrimis Græcorum. Tacit. Annal. l. xi.

¹² Μετα δε 8 πολυν χρονον σολος αλλος Ἑλληνικος εις ταυτα τα χωρια της Ιταλιας καταγεται, εξηκοσῳ μαλιστα ετει προτερον των Τρωικων ὡς αυτοι Ρωμαιοι λεγουσιν, εκ Παλαιντες πολεως

The most antient inhabitants of Rome were the Sicilian Barbarians; and after them the Aborigines, *Αβοριγῖνες*, as Dionysius ¹³ calls them, took possession of it, by means of a long, successful war. These lived

πολεως Αρκαδικης ανασας. ἤγειτο δε αποικιας Ευανδρος.—
 Λεγονται δε και γραμματων Ἑλληνικων χρησιν εις Ιταλιαν
 πρωτον διακομισαι, νεωσι φανεισαν Αρκασι.—Ταυτο δευτερον
 εθνος Ἑλληνικον, μετα Πελασγας, αφικομενον εις Ιταλιαν, κοινην
 εσχε μετα των Αβοριγινων οικησιν. Dion. Halicarn. l. i.
 c. 31. 33.

¹³ Την ηγεμονα γης και Θαλασσης ἁπασης πολιν, ἣν νυν
 κατοικησι Ρωμαιοι, παλαιοτατοι των μνημονευομενων λεγονται
 κατασχειν Βαρβαροι Σικελοι, εθνος αυθιγενες. Τα δε προ ταυτων,
 καθ' ὡς κατειχετο προς ἑτερων καθ' ὡς ερημος ην κδεις εχει βεβαιως
 ειπειν. χρονω δε ὑστερον Αβοριγῖνες αυτην παραλαμβανουσι, πο-
 λεμω μακρω της εχοντας αφελομενοι· οἱ το μεν προτερον επι τοις
 ορεσιν ωκην ανευ τειχων, κωμηδον και σποραδες. επει δε Πελασ-
 γοι τε και των αλλων Ἑλληνων τινες αναμιχθεντες αυτοις, συνη-
 ραντο τα προς της ὁμοτερμονας πολεμα, το Σικελικον εθνος
 απανασησαντες εξ αυτης, πολεις περιεβαλοντο συχνας, και
 περεσκευασαν ὑπηκοον αυτοις γενεσθαι πασαν, ὁσιν οριζουσι
 ποταμοι, &c. Της δε Αβοριγῖνας, αφ' ὧν αρχει Ρωμαιων το
 γενος, οἱ μεν αυτοχθονας Ιταλιας γενος αυτοκαθ', &c. ἑτεροι
 δε λεγουσιν ανεσις τινας και πλανητας, εκ πολλων συνελθοντας
 χωριων, κατα δαιμονα περιτυχειν αλληλοις αυτοθι, και την οικησιν
 επι τοις ερυμασι καταστησασθαι, ζην δε απο λησειας και
 νομης.

lived in the mountains without walls, and were dispersed about in villages: they were joined by the Pelasgi and other Greeks, &c.

νομης. αλλοι δε Λιγυων αποικες. — Λιγυες οικησι μεν και της Ιταλιας πολλαχη, νεμονται δε τινα και της Κελτικης. — Ει τω οντι Ελληνικον φυλον ην το των Αβοριγινων, ως Κατωνι και Σεμπρωνιω και πολλοις αλλοις ειρηται, τετων εγνονον αυτο των Οινωτρων πειθομαι. Id. l. i. c. 9, 10. 13.

I shall here take leave to insert a conjecture from the preface to the Hebrew lexicon, at the end of my Dissertations upon the Origin, &c. of Languages:

The Αβοριγίνες, *Aborigines*, according to Dionysius of Halicarnassus, were not αυτοχθονες, nor called *Aborigines* from *ab* and *origo*; for they were not the first inhabitants, but born in the mountains, and so named απο ορος and γενος, as he says; but I rather believe they were a colony that came by sea, and settled on the coast, than that they came from the mountains, and that they were called Αβοριγίνες from ג'י, *adjecto* γ *Caldaico in fine vocis*, and עבר ober, *gens transfuga*; which is agreeable to Genebrard's opinion, that the *Aborigines* were a people driven out of Canaan by Joshua, and came and settled in Italy, where they had *Sabatus* their king; a name, no doubt, taken from שבת fabat, or שבתון fabaton. If I am, also, right in deriving γεφυρα, *a bridge*, from עבר ober, the Γεφυραιοι will be another word for Αβοριγίνες. Valeat quantum valere potest.

The

The Aborigines, to whom the Romans owe their origin, were, according to some, the first inhabitants; according to others, they came from various places in search of better fortune, living by robbery and pasture: others suppose them a colony of Ligurians.—The Ligurians inhabited several parts of Italy, and some of them were Celts.

The Romans did not receive the Alphabetic names of letters from the Pelasgi; nor is it probable that the Pelasgi made use of the same names.

Letters were first introduced into Greece and Italy by the Pelasgi; they were afterwards subjected to some considerable alterations by Cadmus, and further still by the Ionians.

The Africans, Spaniards, Celts, and Etrurians, as well as the inhabitants of Greece and Italy, all made use of Pelasgic or Phœnician letters.

The

The Greeks, at first, had no more ¹⁴ than sixteen: these, without the names of Alpha, Beta, &c. they received from the old Pelasgi. When Cadmus entered Greece, he gave them the names, and added to the old characters three more letters, ZETA, ETA, XI, and as many *επισημα*, or numeral characters, BAU, SANPI, KOPPA; all which are taken from the Phœnician alphabet, as is evident from their names, their shape, and place and power. These, with the Pelasgic characters, complete the Phœnician alphabet. Some other change, also, it is probable, might have been made by Cadmus in the shape of some of the letters. That any of these characters were invented by Simonides or Palamedes, or any other Greek, is a fable that does not deserve credit; since they are all exactly in their proper place, as in the Hebrew, Syriac, or Phœnician alphabet.

¹⁴ Των συγγραμμάτων πρώτον μὲν ἔχοντων ἕξ καὶ δέκα,
 Εἶτα ἐννεακαίδεκα τὰ συμπάντα σοιχεῖα,
 Καὶ καθέξης μέχρις αὐτῶν τῶν εἰκοσι τεσσαρῶν.

Joh. Tzetzes Chil. xii. v. 61.

The Ægyptians, Greeks, and Romans added several letters to the Phœnician alphabet. The present Greek alphabet is the Ionic ¹⁵, having five letters added to the end of that which they received from the Pelasgi and Phœnicians. H was, at first, an aspirate, and by the Ionians, and all other Greeks after them, used for the long E. This improvement is ascribed to Callistratus of Samos; but the time when it was introduced is uncertain: by the advice of Archinus it was adopted by the Athenians when Euclides was archon, an^o 11, Olymp. xciv.

TO illustrate, in some measure, what has been said of the rise and progress of the letters of the alphabet, a collection of alphabets is annexed.

¹⁵ Gentium consensus tacitus primus omnium conspici-
ravir, ut Ionum literis uterentur. Plin. Hist. l. vii.
c. 58.

The first column consists of Phœnician characters, selected from Crinesius, Scaliger, Boderianus, Duret, Montfaucon, &c. These are all written after the eastern manner, from right to left. Their resemblance to the most antient Greek letters may be determined by inspection: the characters to the right approach nearest to the Hebrew, those to the left to the Greek.

Next to the Phœnician is the famous Sigeian inscription: this was written above five hundred years before Christ. Several copies of the characters it contains have been sent into Europe; the first of them by William Sherard, consul at Smyrna. This inscription has been admirably well explained by Chiffol, in his Asiatic Antiquities. It is written in a manner which the Greeks express by the term *βαστοφνηδον*, as the ox ploughs; that is, the first line is from left to right, and the second from right to left; the third as the first; the fourth as the second, &c. In this column the first letter, if there are more than one, is formed as the Phœnician from right to left,

left, the other from left to right, as in Europe.

The Nemean inscription may be seen in the *Thesaurus Inscriptionum*, collected by Muratori, and illustrated by Mons. Bimard Baron de la Bastie, who proves it to be next in antiquity to the Sigeian inscription, and that it is preferable to it, with respect to the elegant formation of the characters.

The fourth column contains the characters used in the Delian inscription, brought from the East by Mons. Tournefort, who copied it from the base of a statue thrown down in the island of Delos. See Montfaucon's *Palæographia Græca*, p. 121. The true reading is in Chifful's *Asiatic Antiquities*, p. 16. In this inscription Mr. Chifful thinks he has discovered the Æolic digamma, corresponding with the Phœnician *vau*. O is here used for α .

In the next column is an Athenian alphabet, copied from one of the many mar-

bles in the pavement of the church called *τὸ σταυρομύρον*, of the crucified, and sent to Paris about the year 1674, by Monf. de Nointel the French ambassador at Constantinople. This monument was erected during the Peloponnesian war, soon after the death of Cimon the Athenian general, and about four hundred and fifty years before Christ.

The characters used in the *Teiorum Diræ*, and which are explained by Chishull, p. 96, are certainly Ionic, and, for age or rarity, not to be compared with the Sigeian.

The characters in the next column are taken from the Farnesian pillars, erected by Herodes Atticus, a man of consular dignity, a scholar, and a lover of antiquity, who lived during the reigns of Trajan and his immediate successors. Philostratus reports, that when Adrian the sophist saw these letters, he cried out, *Πάλιν ἐκ Φοινίκης γράμματα*, Behold letters again from Phœnicia! Joseph Scaliger was mistaken, when
he

Phenician	Sigean	Nemean	Delian	Attic	Teian	Heracleian
Α Ν	Α Α	Α Α	Α	Α	Α	Α
Β Ϛ				Β	Β	
Γ Ι	Λ			Λ	Γ	
Δ Ϙ	Δ Δ	Δ	Δ	Δ	Δ	Δ
Ε ϙ	Ε Ε	Ε Ε	Ε	Ε	Ε	Ε
Υ ϛ			Ϟ			
Ζ ϙ				Ι	Ι	Ι
Η Ϡ				Η	Η	Η
Θ ϙ	⊕	⊙	⊕	⊙	⊙	⊙
Α Α	Ι	Ι	Ι	Ι	Ι	Ι
Κ Ϛ	Κ Κ	Κ	Κ	Κ	Κ	Κ
Λ Ζ	Λ Λ	Λ	Λ	Λ	Λ	Λ
Ϟ ϙ	Μ Μ	Μ	Μ	Μ	Μ	Μ
Ν ϙ	Ν Ν	Ν	Ν	Ν	Ν	Ν
Ξ ϙ				Ξ	Ξ	Ξ
Ο ϙ	Ο	Ο	Ο	Ο	Ο	Ο
Ρ ϙ	Ρ Ρ	Ρ		Ρ	Ρ	Ρ
Ϛ ϙ	Σ Σ	Σ	Σ	Σ	Σ	Σ
Τ ϙ	Τ	Τ	Τ	Τ	Τ	Τ
Υ ϙ	Υ	Υ	Υ	Υ	Υ	Υ
Φ ϙ				Φ	Φ	Φ
Χ ϙ	+	Χ		Χ	Χ	Χ
Ω ϙ	Ω			Ω	Ω	Ω

Marmor Sandvic.	Herodis Attici	Variae per ordinem ætatis formæ.
A	A	Α Α Θ Λ + α α ρ ω ÷ τ
B		Β Β Β Ε υ Β Ϛ
Γ	Λ	γ γ
Δ	D	Δ ϙ ϙ ϙ ϙ Δ
E	E	Ε Ε Ε Γ
		ζ ζ ϛ ϝ
H	H	h h n
Θ	Θ	Θ ϙ ϙ ϙ ϙ
I	I	ι ι
K	K	κ υ κ
Λ	L	λ λ λ
M	M	μ μ μ μ μ μ
N	N	ν ν ν ν ν ν
Z		ξ ξ ζ ζ ζ ζ ζ ζ ζ
H	O	ο ο ο ο ο ο ο
Π	Π	π π
P	R	ρ ρ ρ
Σ	ςς	ς Ϛ Ϛ Ϛ Ϛ Ϛ
Υ	T	τ τ
Φ	Υ	υ υ υ υ υ υ υ
X		φ φ φ φ φ φ
ψ	+	χ χ
ω	0/	+ ψ
		Ω ω υ ω ω ω ω ∞

Alphabet		Alphabet	
A	B	A	B
C	D	C	D
E	F	E	F
G	H	G	H
I	K	I	K
L	M	L	M
N	O	N	O
P	Q	P	Q
R	S	R	S
T	U	T	U
V	X	V	X
Y	Z	Y	Z
10		10	

he fancied that the use of the old Ionic characters continued to the time of Herodes Atticus. See Montfaucon, p. 135—141.

The Heracleian letters are inscribed on a brass plate, or table, brought into England by Mr. Brian Fairfax. This inscription explains the limits of some lands dedicated by the Heracleenses to Bacchus.

The Marmor Sandvicense was brought from Athens by the present Earl of Sandwich, and has been illustrated with a very learned commentary, by the late Dr. Taylor. It was erected three hundred and seventy-four years before Christ.

The remaining characters, which were used in different ages, are all taken from Montfaucon, p. 336. The seventh, in the uppermost line, is from the Marmor Diodori Apiaë, lib. ii. c. 7. The eighth, ninth, tenth, eleventh, from the Gemmaë Basili-dianæ. The tenth is frequent on tables and marbles. The twelfth is used in the
Glos-

Glossarium Laudunense. The thirteenth is in books after the fourth century; the fourteenth in some copies of the tenth century; the fifteenth in MSS. of the ninth and tenth century; the sixteenth in MSS. after the tenth century. The seventeenth is the same with T prefixed, marked by a little line over it.

F I N I S.



E R R A T A.

Pag. 23,	lin. 6,	lege	ἐγὼς.
27,	ult.		ἵπ.
29,	2,		ἔτω.
50,	11,		ἦτι, ὅτι.
52,	13,		οκτω.
60,	8,		παρεληλυθος.
62,	3,		᾽νιαυτω.
75,	ult.		πλατυασδοισαι.
76,	5,		Δοριεεσσι.
109,	21,		κημαι.
111,	6,		γηραω.
	19,		δνησκω.
116,	2,		επιε.
117,	19,		πατηρ.
119,	8,		ποιεῖς.
	penult.		το.
121,	ult.		ωμεν.
142,	antepen.		θασαι.
	penult.		μενω.
143,	12,		παρα.
	19,		αμελγω.
155,	5,		λογχη.
156,	13,		θρεξω.
157,	12,		γαθεω.
158,	11,		πενθησεις, πενθετσεις.
168,	16,		κεκορυθμενος.
171,	3,		δημοιτης.
173,	14,		ειησαν.
176,	7,		ιγω.

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Sharpe, Gregory

The origin and structure of the Greek tongue

London 1767

L.gr. 348 f

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